



→THE BIBLE,←

ASTRONOMY

AND THE



PYRAMID,

BY



PROF. JOHN. W. ADAM.



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Presented To George Stewart Jr Esq
With the Compliments of
the author.

Yours Respectfully
John Walker Adam

Toronto Aug 16. 1881.

THE
BIBLE, ASTRONOMY

AND THE

PYRAMID.

RESPECTFULLY DEDICATED TO THE ROYAL ASTRONOMICAL SOCIETY
OF LONDON, ENGLAND,

PROF. JOHN WALKER ADAM.

PRICE, - - 30 CENTS.

PUBLISHED BY
THE TORONTO NEWS COMPANY,
TORONTO AND CLIFTON.

THE
BIBLE ASTRONOMY

AND THE

ENTERED ACCORDING TO ACT OF PARLIAMENT OF CANADA IN THE YEAR OF OUR
LORD ONE THOUSAND EIGHT HUNDRED AND EIGHTY ONE, BY JOHN
WALKER ADAM, IN THE OFFICE OF THE MINISTER OF AGRICULTURE, AT OTTAWA

ERRATA.

- Page 15—"End of the age" should read "approaching end
of the age."
Page 17—"River Hellispong" should read "River Halys."
Page 18—"Alexandria the Great," should read "Alexander
the Great."
Page 28, line 26—"Soli-Stellar" ought to be "Soli-Lunar."

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PREFACE.

CONTENTS

Having in my studies on astronomy during the past year or two observed some very remarkable coincidences of certain terrestrial conditions occurring simultaneously with certain remarkable aspects of the heavenly bodies, and having observed that the present decade embraces such combination of solar and stellar phenomena as has not occurred during the past 6,000 years; these, together with other observations I have made, prompt me to bring this work before the general notice of the public. I firmly believe that the events that will occur during the present decade will be fully as remarkable as the aspects already presented. The year of 1887 has many strange and peculiar features about it. A great eclipse of the sun will occur on the 19th of August of that year in the 26^o of Leo. The reappearance of the Star of Bethlehem and other stellar aspects leads me to believe that it will be a very eventful year.

In my second edition I will give a fuller account of the "Star of Bethlehem," together with all the important astronomical phases that occur during the present decade; also the weather probabilities during the coming year.

In my treatise on "The Divinities" I desire it to be distinctly understood that I entertain malice towards no one, nor have I written it from any malicious spirit, but purely for the interest of those whom it may benefit, be they few or many.

Yours Respectfully,

JOHN WALKER ADAM.

TORONTO, July 11, 1881.

BRIEFACE

CONTENTS :

	PAGE
THE DIVINITIES.....	8
CIRCLES.....	20
CENTRES.....	24
SEVENS.....	80
THE BIBLE.....	88
SOLI-LUNAR INFLUENCES.....	46
Joshua's Command to the Sun.....	51
Astronomy of the Ancients.....	52
The Prince of this World.....	55
The Coming Planetary Perihelion.....	57
Our present Comets.....	58
The Planetary Conjunctions.....	61
The Signs of the Zodiac.....	61
Star of Bethlehem.....	61
The Coming Crisis.....	62



WALTER K. ADAMS.

Toronto, July 11, 1881.

most glorious and advanced period from Sabbath well, who
had his residence near Jerusalem also of considerable extent
inhabited by many and most holy persons, because had said unto
all saints which were scattered throughout the world to
abide in Jerusalem and when I came in now at Jerusalem
and did see to keep a watch night, and when I went up upon
the mountain, I saw the Lord Jesus Christ standing before me all beaming
with brightness of flesh and raiment white as snow and
wearing a golden crown upon his head, and he said unto me, Come hither

THE DIVINITIES.

AS we take the telescope of science and gaze away down the vista of the past ages, lined on either side with the monuments of long forgotten empires, there we see looming up in retrospective splendor from its far distant centre, the effulgent radiance of Him who filleth all in all—of Him who swung the stars within the abyss of the eternal space, and before whom the very highest intelligences of creation veil their faces and pay the ascription of Holy, Holy, Holy! He, in the magnitude of His glory and grandeur has not forgotten to write His autograph on every atom of His workmanship; on the upper and under surface of each page of geological strata; on the leaves of both sacred and profane history; nay, on every atom from the centre of creation to its outer circumference is daguerrotyped in imperishable beauty, the character and attributes of the plastic power that moulded them. The very stars in their ceaseless course transcribe upon the ethereal dome of the eternal space a language that might well inspire the noblest minds with wonder and with love. The wonderful harmony, the marvellous order, the exquisite beauty of workmanship, and the incontrovertible evidence of design that seems to pervade the whole realms of creation, are surely ample evidence that some superior order of intelligence must have pre-existed all forms of existing matter. What but an Intelligence could light the nocturnal theatre of the universe with stars, and hang the sun, like a chandelier, within the mid-day concavity of heaven, at whose beckoning even the inanimate creation is summoned to life and action. According to the sacred narrative the primitive condition of man was one of faultless purity and holiness. Man within the portals of Eden, invested with every attribute that was essential to his well being and happiness. What ineffable joy it must have been for man! To sit at the feet of Omniscience and bask in the sunlight of God's infinite glory! On the other

PAGE
..... 8
..... 20
..... 24
..... 30
..... 38
..... 46
..... 51
..... 52
..... 55
..... 57
..... 58
..... 61
..... 61
..... 62

side, how dreadful must have been the loss resulting from man's disobedience to God's command, the consociational ties have been severed, excluded from the paragon splendor of Eden; the veil of darkness has been drawn across the spiritual as well as mental vision, being deluded by the serpent; nay, more than that, the very Angel of Death has planted his standard on the very threshold of paradise, under whose rod all must pass who desire to enter its golden streets. If the narrative recorded in the book of Genesis be the inspired word of God, it then must, necessarily, be true in every respect, and if so is it not likely that ancient history, and more especially the sacred writings of the earliest nations, should contain some account of the original condition of man? Do you not think that if Adam the first man (1 Corinthians xv. 45-47) enjoyed such sweet fellowship with the angels, and feasting on the loveliness of the Divine Attributes, that after having fallen, not only he but his posterity would have adopted every possible means to regain the position already forfeited? Has man ever done anything to regain that position? Has he, since the fall, ever realized his need of Divine help? Go ask those vast monuments of art that seem to outlive the ages! Ask those colossal temples made expressly for worship; count, if you can, the host of martyrs that have been sacrificed upon the altars of benighted paganism! Mothers sacrificing their children, husbands their wives, and wives their husbands, and men even sacrificing their own lives! All for no other purpose than simply 'to appease the malignity of some unknown God.' "Great is God above all gods," is written upon the tombstone of the past ages. Even although infidelity by its persuasive unction has endeavoured to usurp the prerogative of Divine authority, by attempting to supplant the standard of Christian truth and stamp in its place an autocracy of fanatic scepticism; it is evident, despite all that infidels may say, that man has truly realized his need of Divine help. The bible is not the only book that maintains that the original condition of man was one of innocence and bliss. Nearly all the sacred books of the various oriental nations uphold the very same view with respect to man's earliest state of existence, whilst a few of the most degraded and uncultured nations believe that man at one time lived in a state of 'wild and savage barbarism.' It is a very remarkable fact that Brahmins say that the first man was created in India, and was called Adamo, which signifies that which

begets; they also support the scriptural idea of man's original purity and holiness; so do the sacred records of Egypt, Assyria, Chaldæa, Babylon, Medea, Persia, and Mohammedan, all recognize a golden age of innocence and bliss. The Chinese, Indian, Egyptian, Assyrian, Median, Persian, Tartar, Jew, Mohammedan and Christian, all adore one supreme God. There is other respects in which these sacred books agree with the scriptures, not only with the Old, but even with the New Testament; however sufficient testimony has been given to prove that man must from necessity have some object of worship. Man has within him an innate faculty for worship which God has given him, and intended for him to exercise. History does not furnish us with a solitary record of a single nation, with the exception of but two, and they being the very lowest type of human existence known to man, who have not recognized the existence of a supreme intelligence, worthy of adoration. Even the exceptional nations above referred to, believe not only in after life, but also in the immortality of the soul. Here are enumerated a few, out of hundreds of others that might be given, of the names of the principal gods of the most prominent nations; for instance, the God of China, was Budda: Egypt, Osiris; Mohammedan, Allah; Greece, Zeus; Chaldea, Il, frequently called Ra; Assyria, Ashur; Babylon, Baal or Belus; Jew, Jehovah; Ephesians, Diana; Sardinians, Cybele; Phœnicia, Baal, Thammauz, called also Adon, the Lord, whence Grecian Adonis; Medes, Ahurô-Mazdao or Ormazd; the Moabites and Midianites, Baal-Peor; Philistines, Dagon; the Indian, Brahme. Very few pagans worshipped a creator, they being unable to comprehend infinity, consequently their gods were mostly finite, they all seem to have had a beginning, and all of immortal birth.

Egypt, once the great educational centre of the Eastern Hemisphere, perhaps the birth-place of Collegiate Institutions, the Cemetery of lost Arts and Sciences. A nation famous for wisdom. (I Kings, iv. 30; Acts vii. 22). "The hundred gated Thebes" which Homer informs us in his Iliad, was in his time, the wealthiest city in the world, has like the most of Egypt's great cities, been buried for centuries beneath the sand of the bordering desert. The whispering statues of Memnon, that were said to have sent forth from their lips a musical sound, which was ascribed as the song to Aurora, the goddess of the morning, as it was said to have been heard every morning just before sunrise, but their voices if it

ever did echo forth a sound, is now silenced forever. It is evident from the surrounding ruins, that they once formed part of a long avenue or public thoroughfare lined with temples and statues. Their features are so much obliterated with age, that they are now entirely beyond recognition, the ruins of some of these stupendous temples and statues scattered throughout the most populous districts of Egypt afforded a sight of unparalleled magnificence. The grand temple at Carnak, occupying nearly a square mile of ground, is an example. Well might Napoleon with his army, stop and gaze in wonder and admiration, at its columns of pillars adorned with sphinxes and hieroglyphic characters which contain a historic record of their nation, and as they beheld it they clapped their hands, and gave an exultant shout as a fitting token of their great admiration. The Ramesium was another famous temple; it was six hundred feet long and two hundred feet broad, adorned with one hundred and fifty columns, ornamented, as indeed nearly all the temples in Egypt are, with sphinxes, the body of which resembled that of a lion and the face that of a man; this temple was the residence of the King. Many of the temples in Egypt, not only served the purpose of a temple, but also that of the regal residence. Egypt as has already been stated, adored but one God, only, but through the secrecy of the priesthood, the religion of Egypt, was considerably perverted. As the Magi or learned priest, as the case might be, not only of Egypt, but also of India, China and Persia, have veiled under the mantle of symbolism most of the wisdom and learning which they had acquired in the study of their occult science, only those who were initiated into the sacred rites of the anagogetical priesthood, to them and them alone were unfolded the sacred importance and wondrous significance of these holy oracles. The sun, the moon, the stars, the earth, the sea, the flowers, nay, the very animals were converted into a symbolic representation of some particular characteristic or attribute of the great Creator. Indeed, everything, or almost everything was acknowledged to characterize some divine feature. The great mass of people remaining in ignorance soon recognized a god in each of the different elements until, in a very short time, the gods began to flock into the Egyptian tenets of religion by the thousand. So much for the priesthood; to them we are no doubt indebted for the incipiency of Polytheism as well as Pantheism.
“It is the will of the gods that this temple should endure”

"as long as the heavens" was inscribed upon one of the Egyptian temples. Now these gods must either have altered their intentions, as sometimes even the gods make grievous mistakes, or else they were unable to carry out their plans. Such were the gods whom the people worshipped. Do not her magnificent ruins stand up like a great Mausoleum to tell the story of the frailty and instability of these gods as compared with Him who is great above all gods?"

Polytheism spread from Egypt into Greece, Assyria, Babylon, etc. The very Tower of Babel was converted into a Pantheon.

Chaldæa, which was probably the birthplace of Asiatic culture and civilization, the first nation that ever held the sceptre of an independent monarchy in Asia. It was a stronghold of Polytheism which much resembled that of Greece, with whom there is every evidence that she had commercial intercourse, besides the contiguity of Egypt, would lend much to her colonial, political and social aggrandisement. Assyria, a semitic offshoot of Chaldæa, no doubt the bump of veneration, was not quite so large in the Assyrian as in the Egyptian, Chaldæan, Indian or Greek. Nevertheless they were strongly attached to their gods, but instead of lavishing their oppulence upon the construction of temple dedicated to dead gods, they prepared to expend their money in the erection of magnificent palaces to their kings. The principles of their religion was much the same as that of the Chaldæans. Ninevah, according to Scripture, was founded by Ashur the son of Shem. It was at times the seat of the Kings. Ninevah was a city of great wickedness and idolatry. It contained about 600,000 inhabitants. The principal object of worship was a god represented on very large and handsomely carved figures in the form of a bull having a man's head with wings of an eagle. The man's head was supposed to represent wisdom and intelligence, while the body represented physical power; the eagle's wings were typical of swiftness of motion. Ninevah fell precisely as the Scripture had predicted, through the prophets Jonah and Nahum, at a time when there was but little prospects of such a fulfilment. Ninevah, like Babylon, is buried beneath the rolling waves of time. The billows of the ages have washed almost every remnant from the site where she once stood.

There is no date recorded in ancient history of which we are more certain than that of Babylon. It has been ascertained by astronomical calculations made by modern astronomers,

compared with certain astronomical historic records made by the ancients. The accession of Nabonassar took place at noon, Feb. 26, 747 B. C. Babylon, that great city whose oriental splendor seemed to outvie all the cities of the east. Her beautiful hanging-gardens which were built by Nebuchadnezzar ; her ponderous gates attached to those almost impenetrable walls of massive masonry ; her palaces and gigantic images of purest gold, besides her enormous wealth which she had acquired in plundering Jerusalem, Ninevah and other great cities, must have added much to her influence and external grandeur. Babylon, amidst her despotic sway shook the fetters of the Assyrian yoke from off her hands and proclaimed herself an independent monarchy. Under the reign of Nebuchadnazzar, a king of great despotic power, her revolting system of idolatry increased, and Polytheism seemed to take the lead ; indeed the people were compelled to submit to his arbitrary sway. They had either to bow down and worship the golden image he had set up, or else sacrifice their lives merely to gratify the ignorance of their regal representative. But her fate was sealed. Such wickedness could not long remain unpunished. Amidst the glittering splendor of that great feast of Belshazzar, given to a thousand of his lords. " Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem ; and the king, and his princes, his wives and his concubines, drank in them. They drank wine and praised the gods of gold, of silver, of brass, of iron, of wood and of stone. In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace ; and the king saw the part of the hand that wrote. Then the king's countenance was changed and his thoughts troubled him so that the joints of his loins were loosed and his knees smote one against another."—(Daniel v. 3-6.) Why did he not appeal to those gods of gold and of silver, whom he had served so long and faithfully ; why did he not pray to his gods to defend him from impending danger or to reveal the signification of the mysterious writing on the wall ? The terror stricken king seemed to have entirely overlooked or disregarded his gods, as he gazed with transfixed wonderment upon that mysterious inscription on the wall, "great is God above all gods" was doubtless the inscription written upon his mind and countenance in characters so plain as to preclude the possibility of a mistake. After

having summoned the most eminent astrologers, philosophers and scholars that could be found, not one was able to solve the cryptic characters on the wall ; even his very gods were dumb. But the God of all gods revealed through his prophet Daniel, the awful judgments that were about to befall both him and his empire. " That night was Belshazzar, the King of the Chaldaean slain ; and Darius the Median took the Kingdom."—(Daniel v. 30.31.

The Medes and Persians had doubtless of all the Pagan nations, the clearest and apparently the most accurate idea of God, he was a personal Creator, invisible, accompanied with the attributes of "purity, holiness, justice, goodness and truth," he created the spirits which are supposed to reside in the stars, he also judged men for their actions both good and bad. The good received a reward while the wicked were the recipient of a severe retribution. In the course of time their religion became perverted through the progress of Magiism. The worship of the elements, fire, water and air, but principally fire or light, hence the Persians became sun worshippers. The Phœnicians, Carthaginians were just about as deep in the sea of Paganism as any of the nations already referred to. The various schools of Philosophy in Greece, manifested much diversity of opinion, respecting the recognition of a good and evil principle. Heraclitus believed that fire was the parent of all organic, as well as inorganic principles. Thales and the Ionic school of philosophy maintained that water was anterior to all other elements. Anaximenes believed that air was the most ancient of elements. The harmonial school, the Gnostics and Zoroaster upheld Pantheism, Aristotle who had been accused as an Atheist, doubtless by those who have never read his works, with care and attention. He says, (Pol. vii. I.) " Let us therefore be well agreed that so much of happiness falls to the lot of every one according to his goodness, therefore God himself is perfectly happy, not from any external cause, but in himself, and because he is so by nature," in another work he has written, he says : Meta. b. 1, c. 2, " For to all speculators, doth the Deity appear as a cause, and a certain first principle." Aristotle evidently believed in a wise, holy, personal Creator. The chief God of Greece was Zeus or Jupiter. However Athens had numerous inferior gods, indeed one writer tells us " that it was easier to find god than a man in this city," surely a city like Athens, which we might fitly term the rendezvous of the gods, if

any city in the world ought to know which is the true God, it must be Athens, possibly her writers may give us an insight into the vast knowledge and wisdom, which they had acquired from having held communication through the cryptic oracles of the priesthood, Greece must surely have a vast store of knowledge, wrapped up within the cloister's of her numerous temples. Oh that we could only drawback the veil and peep for one moment into those Ellusian mysteries, that have been reserved for those only, who were initiated into their societies. They must have been profound mysteries, when we consider that the priesthood had the supervision of those most holy oracles. Was there any feature in the intricacies of the priesthood, which was not more or less enshrouded in mystery, some of the mysteries we believe were so profound that even the priesthood could not unravel them? There was a time when the gods of Greece became so numerous, that they did not know what to do with them, besides they desired to know which of all these, was the true god, so a means was decided upon for to ascertain which of the god's was the one that should be the recipient of the homage of the Grecian people. They accordingly arranged all their gods in a large circle, and within this circle was placed some cattle and which ever god they would lie down in front of, was the one that was to be the god of the Athenians. However instead of going towards any of the gods, they remained in the centre, hence they set up an image on that very spot, I believe, over which they wrote the inscription, AGNOSTO, THEO, *to the unknown god.* This was the inscription, no doubt, to which Paul alluded in his address to the Athenians, "I perceive that in all things, ye are too superstitious. For as I passed by, and beheld your devotions, I found an inscription, *To the unknown God.* Whom therefore ye ignorantly worship, him declare I unto you." (Acts xvii. 22-23). Even Greece, notwithstanding her politeness, culture and learning, was just as deep in the maze of mysticism as indeed any nation of antiquity. Civilization instead of improving her wisdom and knowledge, seemed only to have increased her ignorance and depravity, not only in relation to matters of a religious character, but also concerning her moral and social sphere of existence. Her very philosophers and poets treat her gods with ridicule. Plato cast Homer out of his republic, on account of the ridiculous manner in which he treated the gods of Greece. Æschylus, Euripides and Sophocles treat their gods with

contempt, but, when Lucian entered the field of Grecian literature, he completely upset their whole system of Theology. The gods of Greece were scarcely able to stand the treatment that they received at the hands of vindictive genius, many of them pined away in grief, while others went to Rome and set up a beautiful Pantheon, to which all the gods were cordially invited.

The mythology of Rome was very similar to that of Greece, from whom they evidently copied much, in every respect. Paul, in the first chapter of his epistle to the Romans, gives a very accurate description of that great city. Indeed the people of Rome were very fond of gods, and when Paul came there the people desired to make a god of him, but he, not being of an ambitious turn of mind, like her various emperors were, respectfully declined the offer.

Some of the emperors of Rome were of a most atrocious character; it is utterly impossible to find words that would give expression to their abominable wickedness. Nero was an example of this class; look at the fearful Christian persecutions that took place during his reign. Rome never gained anything by copying the idolatry of Greece.

Almost every object, has been idolized by some nation or other. Some worship wood, others stone, some worship the relics of dead saints, some pray to angels and some even pray to dead virgins that their sins may be forgiven. Some of the gods have temples scattered throughout both the civilized and uncivilized portions of our globe. Within many of these temples they have the statues of dead gods, and it is considered sacrilege if you do not bow down and kiss the toe of these graven images. One of the largest and most beautiful temples in the world, which is supposed by some to have been built on the site of the *Temple of the Sun*, which was, according to the inscription over the door, at one time dedicated to Jupiter. Within this magnificent temple is a large bronze statute which at one time represented Jupiter but is now consecrated to a dead saint of whom it is said to be an exact likeness; the toe of which is almost annihilated with the kisses it has received from the lips of its devoted worshippers. These gods, for so they term themselves, and we always desire to give everyone their full title, style themselves, "The Lord God," and consider that there is nobody on earth like them. Their judgment is superior to all others; they claim to have dominion over heaven, earth and hell; they put themselves

up as prophet, priest and king; they consider that they have the power to forgive sins, especially when they are paid for it, for what is there that these gods cannot do for money? Although they claimed the title of Holiness, yet history informs us that some of their lives exhibited traits of a very profligate character. History says some gained their position by shame and bribery. Some of them indulged in scenes of drunkenness and revelry, yet we are commanded by them to believe that they are holy. One of these gods, who lived A. D. 1073, demanded that the clergy must leave their wives; this was of course expressly contrary to Scripture. This god had a quarrel with the emperor and on this account he made the emperor fast three whole days and remain outside of his palace in his bare feet in the cold month of February, with his head uncovered, but he at last consented to allow him in to kiss his feet and make a promise of future obedience.

Sometimes these gods would quarrel with each other; one of these gods whose judgment it is said is impossible to err, actually declares that some of these gods were atheists. After such evidence as this, it is unnecessary to give any further proof.

The gods were fond of images—so fond of them that they got two small children, who were varnished over and gilded in gold. These children were set up to represent a certain age in the history of the world. But, unfortunately the children died from the effects of an over plus of varnish and gold within a very few hours. Sometimes these gods made terrible mistakes, although according to their own profession, their church never erred.

Once a professor of mathematics, who is now honoured as the author of modern physics, made several important discoveries in astronomy, and one particularly in relation to our sun. But these gods, were terribly afraid that his discoveries might upset the doctrines of their religion, because it was entirely contrary to their infallible interpretation of the Scriptures. However modern science has revealed the fact that this astronomer was correct, and the gods were mistaken. So much for the infallibility of the gods.

One of the decrees of these gods was that they had to interpret the Scriptures according to the UNANIMOUS CONSENT of the gods. The gods are as opposite in their views on religion as any two sects possibly could be. Take for instance their interpretation of the Lord's prayer. Some of these

gods says "Thy kingdom come" means kingdom of grace. Others says it means kingdom of glory, and not the kingdom of grace at all. "In all passages where there is any difficulty they are sure to be opposed to each other in their interpretations."—Goode. Thus, they take up entirely different views respecting the Lord's prayer. Sometimes these gods were so opposite in their views that they cursed each other in rage and anger. Whatever is meant by the *unanimous consent* of the gods is a mystery doubtless known only to these infallible divinities. Who else can explain it?

These divinities had a special abhorrence to the English translation of the Scriptures, and always desired to have it preserved in an unknown tongue. Speaking of the bible translation one says it is "a detestable kind of wickedness." Another says bible societies are "crafty devices by which the very foundations of religion are undermined," "a nefarious scheme." One, in 1850, said in a letter that the bible was "poisonous reading." "It was contrary to the law of their church to publish any portion of the word of God," was the answer a clergyman received when he desired to have a text written on his wife's tombstone in the city in which the gods reside.

These gods have their religion so adapted as to harmonize with the necessities of the church. For instance, you are at liberty to commit terrible crimes if you have only sufficient money to pay the costs. The gods have placards stuck up outside of their temples to-day in many cities in the country in which they make their abode. A well known author says, "The merely conventional crime of marriage with a first cousin cost £1,000, while the terrible sin of patricide or wife murder costs only £4." Sometimes these gods resort to lotteries and a certain species of gambling in order to secure funds to pay church expenses. Those that give the most money towards their church have their names painted on the windows and other articles of furniture in the church. I have known these things done within two thousand miles of Toronto, Ontario. I have known them to bow the knee to metal images of dead gods erected in their temples, not only that, but actually kiss the toe of the same. Now is this not encouraging pride and idolatry? No wonder that they have been opposed to the translation of God's holy word; no wonder that they have kept their congregation ignorant of the principles taught in the Old and New Testament.

Did their religion tend to increase morality, education or christian usefulness? No! echoes the dark ages of the past. Where is the religion that ever persecuted so many for reading Gods holy word? These gods employed wicked men to go about the city and all who were found with a bible in their possession was to be consigned to a cell, the ceiling of this cell was a moveable one it lowered gradually down, occupying often many days to move but a few feet; it would thus slowly sink until it would finally crush its victim to death. The object of this slow procedure was in order to give the more pain to the martyr. If all the arch-fiends of the infernal region had been summoned from the realms of darkness, to tell which process of execution would cause the most pain and anguish to a dying mortal, we believe that their suggestions would have utterly failed to surpass the terrible records that stain the dark pages of past history. The men who searched for victims were so ashamed of their profession that they had to wear masks in the very cities in which they practiced. It is a wonder that when the god himself came out, arrayed in peacock feathers, at the declaration of his infallibility, that he was not afraid of being swallowed within the everlasting jaws of that Egyptian sphinx for his remarkable presumption to assume such an unmerited title. We would have said nothing about this god, had it not been that he assumed that it was impossible for him to err, and since nearly all other churches assume their liability to err, we of course must pass them by. Is it possible for anyone not to distinguish the contrast between the love of Jesus Christ, compared with the malice and hatred of these gods; the humility of Christ compared with their arrogance and pride; His great wisdom compared with their great folly. When will people learn the blessed truths set forth in the Gospels of our Lord Jesus Christ? Men who make themselves the hero of their own tale and think themselves the great central object of public thought and action; those men who make long speeches narrating events in which they show what remarkably great men they have been are not usually the men who accomplish much; men who boast of their learning are seldom, if ever men of gigantic intellect; men who boast of their honest character are not usually the people of the most trustworthy class. Those that boast the most are usually the first to fail. Take the apostle Peter as an illustration, compare with the humility of the woman of Canaan (Math.

xv. 27-28); and the young ruler compared with the woman having an issue of blood (Luke viii. 47-48). Christ never boasted in the true sense of the word. He always respected humility but never boasting. Tradition says that Peter when at Rome (if he ever was at Rome), was crucified with his head downwards. Oh, what a lesson of humility he had learnt from his blessed redeemer. Were not his dying words a fitting representative of his humility: "Lord thou knowest all things, thou knowest that I love thee" (Jno. xxi). Phœdrus boasted but the great Cæsar was never known to boast. The Pharisee and Publican may also be added.

We merely introduced these remarks in order that the reader might be better able to appreciate the inspired utterances of these remarkable divinities. Without further illustration the reader is left to form his own opinion of the description these Divinities give of themselves. Here are their own words as quoted by H. Grattan Guiness, in his excellent work entitled, "End of the Age."

"I am superior to all men whom all persons ought to obey and follow, whom no man must judge or accuse of any crime, no man depose *but I myself*. . . . I am greater than the angels. . . . For as we read the earth is the Lords and the fullness thereof, and as Christ says, all power is given to Him in heaven and earth, so it is to be affirmed that the Vicar of Christ hath power on things celestial, terrestrial and infernal which he took immediately of Christ." . . . "All the world is my diocese and I the ordinary of all men, having the authority of the King of kings upon subjects. . . . I am all in all and above all so that God himself and I have both one consistory and I am able to do almost all that God can do, in all things that I list. My will is to stand for reason for I, by the law to dispose above the law, and of wrong to make justice, in correcting laws and changing them. . . . Wherefore if those things that I do, be said not to be done by man, but of God? What can you make me but God? Again if prelates of the church be called and counted of Constantine for gods. I then, being above all prelates, seem by this reason to be above all gods. . . . Is not the King of England my bond slave? ascriptions of Christ paid to gods. "All kings shall fall down before him, all nations shall serve him." "Thou art another God on earth," and the oft accepted title, "Our Lord God." The whole number of all such cases as properly do appear.

tain to my dispensation which come to the number of one and fifty, points that no man may meddle but only I myself alone, I will recite them.

"It is he doth canonize saints and none else but he—his sentence maketh a law, he is able to abolish laws; both civil and canon—to erect new religions, to approve or reprove rules or ordinances and ceremonies in the church, he is able to dispense with all the precepts and statutes of the church. The same is also free from all laws, so that he cannot incur any sentence, excommunication, suspension, irregularity, etc., after that I now have sufficiently declared in earth, in heaven, how great it is and what is the fullness thereof in binding, loosing, commanding, permitting, electing, confirming, disposing, dispensing, doing and undoing, etc."

"I will speak now a LITTLE of my riches and of my great possessions, that every man may see by my wealth and abundance of all things, rents, tithes, tributes, my silks, my purples, mitres, crowns, gold and silver, pearl and gems, lands and lordship's, for to one pertaineth, first the Imperial City, the palace, the kingdom of Sicily is proper to me, Apulia and Capua be mine also the kingdom of England and Ireland, be they not mine, or ought they not to be tributaries to me, to these I adjoin also, besides other provinces and countries, both in the occident and orient, from the north to the south, (he names a number, etc.)."

Moses saith in the beginning, God made heaven and earth, "and not in the beginnings, wherefore as I began, so I conclude, commanding, declaring and pronouncing, to stand upon necessity of salvation, for every man and creature to be subject to me."

Just a few years ago, one of these gods decided to have a grand Ecumenical council, to which he summoned, by an encyclical letter, nearly one thousand of the high dignitaries of his church, for the special purpose of declaring by vote, that he was infallible, he had large mirrors constructed so as the rays of the sun might reflect a radiance of glory around him, on the noon at which he was to be declared by their unanimous vote, to be an infallible divinity, the day arrived, but, alas, instead of the sun shining in its resplendent glory upon the divinity, who was now seated in his throne; the clouds hung thick, heavy over that great city, one might suppose that all the gods of Greece had broke loose and took the thunderbolts of heaven, to wreak vengeance on their rival, the safety

of the palace was threatened ; the very voting was, I think, not a unanimous one, but the majority of course decided in favour of the god; but, could such actions endure for any length of time? No ! the hand of retribution fell heavy upon an action of such arrogance and presumption, war was declared, the day following in which he lost his temporal power, which he had held for many centuries, not only that, but he lost two of his greatest national strongholds in the world. If this is not the finger of retribution I desire to know what is : Thus ended the temporal power of these gods.

The sacred books of the various oriental nations are indeed just as incomprehensible as the gods they worship. Even the best of these sacred books are apt, more or less, to lead the mind of man into a labyrinth of perplexity from which he will find some difficulty in extricating himself as some of these books are filled with legends which are more or less enshrouded in a maze of mysticism. Take the early history of China, India, Greece or Rome, and they are completely wrapped up in fable, and it is no more possible even when they subjected to the light of modern science, to unravel these mysteries than it would be to invent perpetual motion or translate the utterances of the Egyptian syphinx.

Their oracles were equally abstruse. Within one of the temples at which these oracles are held, they have a three-legged stool, upon which is seated and an elderly woman whom they term Pythia. I allude to the great oracle at Delphi, Cresus, King of Lydia, who was going to fight with Cyrus, King of Persia. In order to accomplish this act, he had necessarily to cross the river HellisPont ; but before commencing this great undertaking he sent several valuable presents to Delphi, and afterwards consulted their inspired oracles. The answer which he received was that "if he would cross that river he would destroy a great empire." This prediction was remarkably fulfilled. He shortly afterwards crossed the HellisPont, and in doing so he destroyed a great empire. But unfortunately that empire was his own. Pyrrhius, a King, desiring to conquer the Roman Empire, consulted these oracles and the reply given was "Dico te Romanos vincere posse," that, when translated reads, "I say that you can conquer the Romans," or you may also translate it "I say that the Romans can conquer you." It, as nearly all the inspired declarations of these oracles, had a double meaning. This was no doubt very encouraging to those who consulted them. A question was sent to the oracle

of Jupiter at Dedona, and the answer received was "Peribis in bello nunquam redibis," which means "you shall perish in war, you shall never return;" it also means "you shall never perish in war, you shall return." The ambiguity of this quotation arises not from any defect in the latin language, but because it was not punctuated. A comma after bello, implies that he will perish in war, while a comma after munquam means entirely the reverse.

Apart from the glorious gospel of Jesus Christ there seems little else but ambiguity, idolatry and ignorance. Cicero said "All things are surrounded and concealed with so thick a darkness that no strength of mind can penetrate them."—(Acad 1. 4. N.) "We only follow probabilities and are not able to go a step farther."—(Tus. Ques. 1. 1. N. 2.)—Fuerback, that noted infidel; his dying words were "Truth, O Truth, where is it." Socrates confessed, when dying, that the future was a mystery he could never solve. None of his writings have descended down to us, but we have gained a knowledge of his thoughts as well as actions through contemporary writers.

Even Alexander the Great, who was pupil of Aristotle, travelled hundreds of miles through the sandy desert simply to be called the son of Jupiter. He gained the long wished for title, and then set himself up as a god. Who would have thought that he would have been so blind as to send presents to these oracles for the sake of being called Jupiter's son. He never had unfolded to him the glory and majesty of that God who is the Sovereign of the universe and before whom every knee must bow. Probably the only time he may have seen the word of God may have been at Jerusalem, when the Jewish priests showed him the prophecy in the Book of Daniel respecting himself. At the death of Alexandria the Great, the Macedonian Empire was divided. Ptolemy took Egypt and took up his residence in Alexandria. He was the person who was the means of having the Old Testament translated into the Greek tongue. His translation is commonly called the Septuagent version because he employed seventy of the most eminent scholars to translate the same. Thus he was an instrument in hands of God in destroying the mythology of the past ages. He opened the portals of commerce in Greece, and did much in ways to increase social and educational standing of the people. The bible has always been a death blow to mythology. It affords us great pleasure to know that,

nearly all these gods are now dead and entombed amidst the shrines of the past ages. This is but the sepulchre of dead gods, while heaven is the residence of him who is "alive forever more," "and I saw a great white throne and him that sat on it, from whose face the heavens and the earth fled away; and there was found no place for them, (Rev. xx.). And he hath on his vesture and on his thigh a name written, *King of Kings and Lord of Lords*, (Rev. xix, 16.). Dear reader, may we be prepared to meet Him when he comes in glory, with his mighty angels, "in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ," (2. Thess. 1-8).

Man may base on the sacrifice of the first occassion to sacrifice
such the right to proprieity, and shall have been
gracious before, but, since she still has such incumbrances
to transact with the impious, despotic, and tyrannical
sovereigns of the world, it is evident that the
proprietorship of the pyramid is of quite small
value until he can get rid of such a burden. But
the right of the pyramid is not to be denied, for
it is the property of the state, or the nation, which
ought to be responsible for its safety. We will
not interfere with the deepest properties of nations,
but give expression to innate conscientiousness. Does every
house in the land deserve to be in the same situation
as the last chapter? and the circle the same singularity

CIRCLES

GOD is positive, all nature negative; mind, light, life, and all vital forces are dependant on the relationship of these two principles. The first is primary, eternal, immutable, self-sustaining, energetic and animating in its character and operations, while the latter is secondary, and ever influenced by the *modus operandi* of the former. The nature, characteristic and general relationship of the operative principle, can only be determined from the general outlines and external formation of the latter. Thus, a knowledge of the character and attributes of the Creator, as represented through positive principles, may be acquired through studying the works of creation, which when taken altogether, represent the negative principle, especially as portrayed in external configuration. It is no mere hypothesis, but a self-evident fact, that the great builder and architect of the universe, has written upon the external form of the whole, animate and inanimate creation, outlines which serve not only to characterize the functions and general relationship to all surrounding influences, but also to manifest the attributes and glorify the character of Him who created them. All forms are symbols, and all symbols are His out-flowing inspiration, materialized and represented through visible manifestations.

Man may gaze on the surface of the vast ocean of science and the light of philosophy, may even penetrate some depths below, but, there are still vast and incomputable treasures within its unknown depths, unfathomable even to the highest intelligences. In viewing the grandeur and sublimity of the stellar universe, or casually glancing at the ever varying beauties of nature, are we not too apt to link our ideas with the deeper problems of nature, while we willingly neglect the superficial and more important features that give expression to innate characteristics? Does configuration in the least degree give us an insight into their general character? has the circle the same signification as the

angle or square? does any two diverse forms give utterances to precisely the same idea?

Among the various forms that are scattered throughout the almost illimitable works of Creation, there is none more conspicuous than that of the sphere and circle. It is to be witnessed in the revolution of the planets; in the aspiration of plants; in the construction of sea shells; in the beautiful, and brilliant halos that encircle the sun, moon, planets and at times even the clouds. Its power is manifest in the whirlpool and whirlwind; in fire-balls and ball lightning; even lightning, which is supposed to be angular, and is so represented by the ancients in works of art, has been demonstrated by scientific investigation to be an irregular curve. The animal vegetable and mineral kingdoms afford numerous illustrations. In the vegetable kingdom, the baobab, the largest tree no doubt known to man. It flourishes beneath Africa's tropical sun, the trunk being usually between 25 and 30 feet thick. Its foliage forms a perfect hemisphere of from 140 to 160 feet in diameter. The banyan tree in India, is another suitable illustration. The bread fruit on the islands of the pacific is almost perfectly globular. The durion fruit of a large and lofty tree, which is a native of the Malayan Archipelago is almost globular. So is the fruit of the cactus, orange, grape, fig, etc. In the animal kingdom take the carapace or rather tessellated scales of the extinct glyptodon, the globe fish; also the doree and silicula.

Nature seems to tend to circles. Dew, when isolated, becomes globular, and so do all fluids such as quicksilver, etc. Gasses, when subjected to magnetic action under certain circumstances, assume a circular motion. Water ascends to the clouds in circles. It is also witnessed in the instincts of animals. The carriage dove ascends in a circular form. Birds build their nests, bees their hives and spiders their webs round. Numerous animals construct their habitations in a circular form. Mosquitoes, when gathering in masses, seem to assume a globular form.

Things evidently seem good in proportion to their sphericity. If it were not so, God would not have made that particular form so conspicuous in His works. Is not the roundest part of the tree its fruit? Is not the roundest part of the vegetable essentially the best part of the vegetable? take for example the cabbage, potato, onion, pumpkin, melon, etc.; same with fruit as the grape, fig, etc. Compare the rainbow to a flash of lightning, the rose to the prickly thorn.

Is not the uppermost and largest spheroidal part of man the seat of the intellect and reason.

Again is there any form more beautiful than that of the sphere or circle? Look at the rising and setting sun; look at the var-tinted rainbow wrapped in evanescent beauty. Consider the beauty of the floral kingdom; take the globe flower, the rose, the violet, etc. Numerous other evidences could be given, but enough has been brought forward to show that the circle is of all forms, doubtless the best fitted to represent the Divine character, while those of an angular form do not present such a favourable aspect.

The invention of the sphere is assigned to Atlas, king of Mauretania, whom Ovid, in his Meta, iv. says, was the son of Titan Japetus, for whose wickedness Atlas had to bear upon his shoulder the vault of heaven in the remotest region of the west. Some say that he was changed into the mountain in Africa which bears his name. He had the reputation of being a famous astronomer. He was no doubt a real person, but mythology, like the priesthood, is so much interwoven with fable that it is difficult to discern the true from the false. There is no doubt that his profession gave rise to the idea of Atlas supporting the heavens on his shoulders.

The sphere which is usually put into the hand of the sovereign just before coronation is used as a token of universal Dominion, and represented the earth, which is of like form. Nearly all the English kings have a symbolic sphere in left hand on seals and coins. It was denominated the "Imperial Apple" Temples, which were of a circular form, were masculine, and were dedicated to the sun. So also was the temple of Saturn or Baal Hammon of Carthage. The amphitheatre of Vespasian at Rome, is the largest in the world. The ceiling of the pantheon at Rome is decorated with circles of stars, encasing each other from centre to circumference. The symbolic value of the serpent was said to be its circular movement in aspiring.

The ancient Egyptians, I believed, used a circle as a symbol of God. The Persians are said to have worshipped circumferences or circles, more especially that of the sun, but in reality it was neither the circle nor the sun which they worshipped, but some great and powerful spirit that seemed to them to reside in the sun. The word Jerusalem is composed of gyrus a circle and sol the sun. It is a remarkable fact a circle is used before God, Lord, etc., also in inscriptions paid to them as "O God," etc., but of course it is not

there because it is a circle, but simply because it is an exclamation. But why is that particular letter used as a note of exclamation in preference to all others in our alphabet? Perhaps, after all, its circular form may have had something to do with its present adaptation. India, China, Egypt, and Persia were lands of circle worship. O, what a wonderous amount of meaning there is contained in that small form what a fitly symbol of Him "that sitteth on the circle of the earth," and whose presence fills the immensity of heaven.

surprise to see him - as Adam was the best
surprise of his young life.

which is situated in the middle of the earth, and another to some in the sun, and another to the moon, and another to Mars, and so on. But it is evident of infinite importance to have a central point in the system, and this point is the sun, which is the central point of all the other planets. The word **CENTRE** is derived from the Latin word **center**, which means a point or place in the middle of anything.

SYMOLOGY doubtless had its origin contemporary with the birth of the whole planetary and solar system. Doubtless the first orb that was generated by the fiat of an Omnipotent will was more or less a vague representation of his infinite attributes and his eternal existence. Perchance that very orb may have been the embryo of our whole stellar universe in much the same way as Adam was the paternal ancestor to the human race.

In the great work of creation, is it not but natural to suppose that the Creator, in commencing the work of creation, would begin contiguous to Himself and gradually expand His works from centre to circumference? Not but what He is able to adopt the very reverse means if He chose to do so; but so far as nature teaches us we are led to believe that God generally employs those means that are to all appearance the most feasible and intelligible, even to our frail sense and knowledge. For instance, when God created this earth He could have allowed it to remain stationary, and have caused the sun, moon, and all "the host of heaven" to have moved around it once every twenty-four hours. Just for one moment consider the awkwardness of such a plan when compared to its present relation to the planetary system; does it not seem a better and much easier plan to have the earth simply to turn on her axis once every twenty-four hours! What infinite wisdom is displayed in every single feature that is presented to our gaze. Not a single improvement could be suggested that would not in some way impair the function or organization of any of these ever varying forms that greet our view. God's way is always the best way, although it may not always appear to be so. What means could be better adapted to furnish us with light and darkness, morning and evening, day and night, hours for work and hours for rest, than the earth simply revolving on its axis. It is the marvellous simplicity of God's works that have baffled the mightiest intellects of the ages. It is strange, but nevertheless it is true, that the

simplicity of some things have been the very means by which the most astute scholars of the age have been baffled. In returning to our subject does it not appear more reasonable that God, at the very outset, would begin the construction of this great universe in proximity to Himself and extend it more and more remote, according to its magnitude. Now, if this means has been carried out with regularity and precision, then are we led to another supposition, that he must then be in, or else in close proximity to, the centre of the universe; and again, if the first orb created, is parent to all other orbs, then that orb must also be centralized within the vast realms of occupied space. Is it possible to find anywhere traces to show that the embryo of our stellar universe must be a central one. Does nature anywhere hint to us that the great vital principle of our whole universe is at its centre. If you glance at nature carefully you will find in the majority of cases, if not under all circumstances, that the central position is usually the highest or most important. Vital principles seem almost everywhere in nature to emanate from centres. The sun, which imparts life to our earth and doubtless to other worlds, is in the centre of our solar system. The vital principle of fruit (the seed) is in its centre, example, the orange, peach, apple, plum and melon. Plants also when they flower produce their seed usually in the centre of the flower; Example: the morning-glory, the poppy, the china astor, the sweet pea, and potatoe, besides numerous others illustrate this principle. The essential part of a vegetable is usually the heart or core, while the circumference is generally of but little importance in comparison. According to the doctrines set forth in the science of phrenology, the organ of veneration, the function of which is the worship and adoration of the supreme Creator, occupies the uppermost and central position of the skull. The Caucasian race, who evidently exhibit the highest degree of intellect as well as other general accomplishments, indeed the most perfect type of manhood, is to be found at the very centre of the temperate zone. They lessen in cultural beauty and intelligence as they recede from that centre. The temperate zone itself has a central situation, being located exactly between the equator and the poles. The elements of phallic worship was held with great sanctity by the ancients, and especially by the Egyptians. The Hebrew bible clearly shows its sanctity especially in the

administration of sacred ordinances, although it is impossible to discern it in any of our translations; hence our English word testament is of Hebrew origin. One remarkable feature about this object of worship was its central situation.

History affords numerous illustrations of the importance of a central position. In the Chinese map, China is situated in the centre, while England and other countries are put on the circumference. The Areopagus or Mars hill is in the centre of Athens. When Greece had met with severe affliction and desired to ascertain the true God, the place pointed out to them, as before stated, was the centre of a circle. The ancients who believed our earth was possibly the most important feature in our solar system, assigned it a central location until Copernicus proved that instead of being a fixed centre, it was a moveable body revolving round the sun.

The bible also seems to demonstrate the importance of centres. In Eden the tree of life was in the midst of the garden and reappears in the midst of the street of the New Jerusalem, in the midst of the Paradise of God. Cities of refuge for the Jews was in the midst of the land in which they dwelt. The tabernacle was set in the midst of the camp. When God manifested His glory it was between the cherubims in the holy of holies. Christ, at the crucifixion was in the middle of the two malefactors. (Jno. xix, 18.) Also when in glory, we read, "In the midst of the throne." (Rev. vii, 17.) Jerusalem, the great "City of the King," held a central situation. I have set it in the midst of the nations and countries that are around about her. (Ezek. xvii, 18.) After the disciples received the Holy Ghost they began their work at Jerusalem and gradually extended from that given centre till the influence of their work should spread over the whole earth.—(Acts i, 8.)

The word heart so frequently used in scripture, means centre or core, and has no allusion to the physical heart; whatever, for example take the words in Math. xii, 40, "as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." The Greek word heart, in this verse is Kardia, it is the very same word which is used in Math. v, 8, "Blessed are the pure in heart, for they shall see God," also in 1st Peter i, 22, "love one another with a pure heart." Many other passages in the New Testament might be quoted.

ed; these two are amply sufficient for the purpose. The word heart, in Hebrew, is sometimes used to denote the centre, as in Ezek. xxvii, 4, and Psalm xlvi, 2, the very same word that is used to denote the centre, is used also respecting the human heart in many places in the Old Testament. The Hebrews believed that the heart was the seat of the intellect and reason, also that of the passions. It seems to me, that both the Hebrew and Greek terms for heart, *means centre or core.* In the Latin translation of Math. vi, 8, the word is corde, the word corde, occurs also in Math. xii, 46, also in 1st Peter, 1-22. The latin word corde no doubt comes from the Greek word Kardia, hence our English word core as the heart was the vital centre, in the physical sense of the term, so the Hebrews also appropriated this word in a spiritual sense, to mean the great centre of thought and spiritual life. In his "Heaven and Hell" S. Swedenburg, in his "Heaven and Hell" says a best "angels dwell in central part of heaven." It is a very important fact, that the great Pyramid of Egypt, is "exactly in the centre of the habitable land portion of our globe." Prof. Piazzi Smyth F. R. S. S., believes that the top stone of that Pyramid, is the head stone of the corner, as spoken of in the bible as a type of Christ. Professor Piazza Smyth, has surely not overlooked two important features in relation to this stone, respecting its location, namely, that it is the uppermost and central stone of the Pyramid. These facts alone are surely sufficient to warrant us in believing that this stone must have at least some signification, more especially so, if it was the work of Divine inspiration, and the fact of being a central, implies that whatever it symbolises, must be of a very important character, lastly it may yet be proven that Prof. Piazzi Smyth may be right in his concluding that that stone may be the "head stone of the corner" as already alluded to. There can be no disputing the fact that this Pyramid is a most wonderful piece of mechanism ever displayed upon earth. Herodotus, our most ancient historian, could not tell for what purpose it was erected. Aristotle was of the opinion that it was built so as to keep the people in servility, and thus prevent them from acquiring wealth and independence, however Aristotle only expressed this as his opinion and not on any authority he had received from others. But to return to our subject, we ask the question, why is this Pyramid in the exact centre of the habitable globe? may not God have employed that great Pyramid as a sym-

bol to point out the location of His residence in the universe? what can the fact of vital forces emanating from given centres imply, unless it means that God is seated in the midst of this great universe? The fact of spheres and circles being so prominently set forth in the works of creation, may possibly imply that the whole realm of nature is but one vast circle of globes. The nucleus of which is a living centre, and since our sun is exactly in the centre of our solar system, may not that be possibly a hint that the great system of systems, has one great sun that sends forth electric, magnetic and other influences that imparts life to all forms of organic matter from the innermost centre, to the remotest circumference; and that there is furthermore a constant interchange of influences, passing and repassing, between centre and circumference. As the waters of the ocean pass into the clouds and return in rain to fertilise the earth; they form rivulets, thence rivers until they return again to their own center, so is it with all the influences that are generated at the centre of this vast universe. This great central sun may be the RESIDENCE of the King of Kings, while this apostate world may occupy a space in the vicinity of its circumference.

It has been surmised by a few eminent writers, that Satan occupied this earth, anteror to the time when it was "without form and void," and he was then the "Prince of this world," of this. I will speak more fully in my treatise on "Soli-stellar influences." But may it not be highly probable, that our solar system may have had its origin at the centre of this great stellar structure, and at birth may have winged its way from centre to circumference in precisely the same way as a comet progresses through our planetary system? Now if satan ever was king of this world and I doubt not but what he has been, that probably during the period of the earth's egression from that centre, it may have been the habitation of Satan, who at that time was an angel of light, that may possibly have been the time when he governed it, and I think that when our solar system reached the circumference of this immense circle, outside of which may exist eternal darkness, as it became stationery, just after its centrifugal movement and prior to its direct motion towards that great central constellation around which revolved the whole stellar universe, which it is evidently now approaching, then may have been the period when the powers of darkness, fought against the powers of light, and then would the chaotic condition be the results of such a conflict, but as

a planet when it reaches its aphelion from the sun returns to its perihelion, so our system when it attained its utmost elongation from the great central sun, it then retraced its steps to its original habitation, which it is doubtless now fast approaching. In the course of time, man was ushered into the vacant seat of the deposed king, and it will be occupied by man until it reaches that grand centre, then will our earth be subjected to a liquid heat, and in its cooling process will form a perfect sphere, then "every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways, shall be made smooth, and all flesh shall see the salvation of God," Luke iii. 5-6. Then it may become a fixed centre and Christ shall be its King.



SEVENS.

SEVENS

PHARE is an old tradition ascribed to the Prophet Elijah which runs thus: "that the earth should be 2,000 years without the law, 2,000 years under the law, and 2,000 years under the Messiah." This is an idea that has been entertained by the ancients many centuries before the time of Christ. Within the archives of Indian, Chinese, Mohammedan, Grecian, Roman, Jewish, and Christian history, all of them, without a single exception, have been of the opinion that our earth was to endure for 6,000 years, and that the beginning of the seven thousandth year was to usher in the millenial Sabbath. The number seven has been venerated by almost every nation on the face of this globe. It seems to be interwoven into almost every form of religion, even by those who have no respect whatever for the inspired writings of the Old and New Testament. Before making any remarks concerning this number we would call the attention of the reader to the fact, that doubtless no single number known to man, is more frequently used in the religious works of either Christian or Pagan nations than the number seven. Space will allow us to submit only a few out of numerous others that might be given of the occurrence of this number.

God rested the seventh day and commanded that it should be kept holy; Balaam commanded Balak to build him seven altars, and prepare him seven bullocks and seven rams for an offering; the Lord commanded Eliphaz, the Temanite to offer seven bullocks and seven rams as a burnt offering; seven fold vengeance was taken on Cain; the clean beasts were taken by sevens into the ark; Job had seven sons; Sceva the Jew had seven sons; David was the seventh son of Jesse; Elivenai was the seventh son of Meshelemiah the Korhite; Issachar was the seventh son of Ob-ededom; there was the seven fat kine and seven lean kine; seven years of plenty and seven years of famine; seven good ears of corn, and seven blasted ears of corn; Jacob bowed before Esau seven times; every seventh year was a

Sabbatical year; the ark rested the seventh month on Mount Ararat; the ark of the covenant was with the Philistines seven months; King Ahasuerus had seven chambermaids; Queen Esther had seven maids; Hezekiah kept feast of unleavened bread seven days; the Shunamites son, at his being raised to life, sneezed seven times; Solomon was seven years building the temple, at the dedication of which he feasted seven days; the son of the priest had to wear his fathers garments seven days; Mary Magdalene had seven devils; the Apostles chose seven deacons; seven priests who had seven trumpets, went around Jericho, at the seventh blast the walls fell; Nebuchadnezzar ate grass of the field, like oxen for seven years; the house of Israel shall be seven months burying the dead; David praised God seven times a day; Elisha sent his servant seven times to look for the cloud, at the seventh time the cloud appeared; Saul was commanded by Samuel to remain at Gilgal seven days; the men of Jabesh, Gilead fasted seven days; seven Psalms of penance; seven supplications in the Lords prayer; seven utterances of Christ on the cross; seven wounds he received on the cross; in the seventh year the law was directed to be read to the people; the blood was commanded to be sprinkled before the altar seven times; Noah had seven days warning of the flood; Miriam shut up seven days, to be cured of leprosy; the fiery furnace at babylon was seven fold heat; Naaman dipped seven times in Jordan; Jesse made seven of his sons to pass before Samuel; the house of wisdom had seven pillars; the eastern gate of the temple had seven steps leading to it, as seen in the vision by Ezekiel; the door of it was seven cubits wide; Artaxerxes had seven counsellors, seven loaves and seven baskets full of bread; seven churches in Asia; seven golden candlesticks; seven stars; seven archangels; seven spirits of God; seven attributes of God; seven thunders; seven vials; dragon with seven heads and seven crowns; seven plagues; seven mountains; seven kings; seven lamps; seven eyes; Abraham gave Abimelech seven ewe lambs as a memorial for a well; Solomon had seven hundred wives. Jacob was seventy at the turning point of his life when he dreamt that he saw the golden stairway leading to the portals of the celestial city with the angels ascending and descending upon it. Seven ages of man; the opposite sides of dice added make seven; Sinbad the Sailor made seven voyages; the num-

ber of eclipses in the year are limited from three to seven; a flood is recorded in which King Satyavrata and seven patriarchs were preserved; the largest bell in America is seven feet in diameter, in Notre Dame church, Montreal; seven vowels; Linnaeus divides mammalious animals, or those which suckle their young, into seven species; seven brethren, (and Macabees, 7. 14.); the seven summer constellations of the Zodiac, (walking.) 1 ram, 2 bull, 3 twins, 4 crab, 5 lion, 6 virgin, 7 balance; there were also, seven sleepers, who were seven youthful martyrs who escaped in a cavern near Ephesus, and slumbered for 200 years; seven wonders of the world; Rome was governed by seven kings; Prussia, Emp. Wilhelm, seventh king living; seven notes in music; seven primary colours; formerly, a child was not weaned till after seven days, not being accounted fully to have life before that periodic day; the seven primary planets; seven wise men of Greece; neither the number or names of the consultation are given alike; Queen Victoria has seven palaces; mole is divided into seven species; the enlightened men of Egypt were divided into seven grades; Talmud says Simon the Righteous died seven days after entering the holy of holies on the day of atonement, not seeing a vision; Pritchard divided mankind into seven races, viz., Iranian, Tauranian, American, Hottentot, including bushmen, negroes, Papuans and Alfourous; the hindoos has had an idea of seven continents and seven oceans surrounding India; historians tell us that seven islands of exterior sea, (atlantic), were in their time consecrated to proserpine; during seven years war under Frederick II history mentions seven important battles; the war in Spain between the Carlists and Christians lasted seven years; the Franco-Prussian war lasted seven months, and the seventh regiment was first to distinguish itself; Rome is built on seven hills; also Constantinople, Muremburg, Hamburg and Lisbon; ancient Thebes had seven gates; also Athens, Bagdad and Morocco; seven steps lead to the tomb of Darius, a Persian king; seven steps lead to Solomon's throne; seven arms or branches to the lamp in the temple at Jerusalem; seven wicks in the perpetual lamp (eternal flame) to the rites of the Greek church; seven Canary islands; seven Ionian islands; seven precious metals; seven cardinal virtue, three of which are F. H. and C.; the Duke of Wellington has seven marshal staffs; the Pope is priest of seven churches; Pope died on

the seventh day of Feb. 1878; there are seven portals to the brain; moon changes every seven days; the Heptarchy, which consists of seven kingdoms of the Saxons in Britain; there are seven syllables in the Mohammedan formula of prayer; In, ill, allah, ill, illah; the entrance to the great dome at Cologne has seven pillars over which are seven statues; hop-o'-my-thumb had seven league boots; the Council of Trent recognize seven holy orders; bishop, priest, deacon, acolyte, reader, exorcist and door-keeper; there are seven sacraments in Roman church; the Mohammedan paradise contains seven heavens, 1st of green, 2nd silver, 3rd gold, 4th pearl, 5th ruby, 6th coral, 7th light; also seven hells, 1st abode of hypocrites, and fire worshippers, 3rd Christians, 4th Jews, 5th and 6th not recorded, 7th habitation of such of my people as have been guilty of great crimes, says Mohammed. Mohammed says a bridge called El-Sirat, spans the fires of Jephennem, consists of seven arches; according to Mohammed only seven things escape the general destruction, viz., the throne of God, chair of judgement, the tablet, the pen, paradise, hell and the spirits. Spiritualists believe in seven spheres in spirit life. The Greek church has seven Ecumenical councils; seven sacred books of the kings in China; in Strasburg cathedral clock, Peter is the seventh, of the disciples that comes out at noon; according to the teaching of ancients the soul had seven properties, which were influenced by the seven planets; there are said to be 777 diseases attached to the human race.

SEVENTY.—Seven times ten years were the Israelites held captive in Babylon; seven times ten Hebrew scholars translated the Old Testament into Greek for the Alexandrian library; there were seven times ten members of the High Council at Jerusalem, not counting the high priest; the Pope has seventy cardinals, counsellors and peers; Voltaire's works form seventy volumes; seventy years is the allotted period of man's life; David lived but seventy years.

The number seven is surrounded by many strange and peculiar features that evidently embody a wonderous amount of meaning. What is the reason of its frequent recurrence throughout the Scripture? It glistens in the beauty of the pleiads; it is mirrored in the beautiful prophetic visions of the apocalypse; it numbers the colors of the rainbow; it limits the notes in the musical scale; it measures the first week of creation which may have been a prophetic type of the great millenial week of the world.

Concerning the Levitical types of the priesthood, does it not seem strange that every symbol used in the mosaic dispensation has been abolished by the coming of the messiah, with the exception of the sanctity held for the Sabbath, which is still preserved and held in reverence by every Christian and even by many Pagan nations throughout this globe? The reason that this has outlived all other symbols, is doubtless because those types that perished contemporary with the birth of our Lord Jesus Christ only served to point out to man the wonderous events connected with his birth, life and death; and the events having all been fulfilled they were of course of no further use and were consequently dispensed with, but since the Sabbath seems to be an ante-type of some event yet unfulfilled, it has thus been preserved throughout the ages.

As spring comes forth, making the very air ring with her melody, her very presence seems to charm all with whom she associates; the very earth herself has put on her green mantel and adorns her bosom with roses to welcome her presence. Summer comes forward with her majestic step, her bright sunny face filled with the golden hue of health, seems to impart life and vigor to the whole of nature. Autumn with her decrepit step enters the theatre of action, bowed down and heavy laden with the weight of time. She soon falls beneath her ponderous task and is buried in the sea of oblivion. Winter coming to the front brandishing his sword of ice, threatening the life of all he meets, and as he spreads a white sheet over those lifeless forms and raises a monument of ice to their memory all nature is hushed, silence reigns, while the grim sentinel of death proclaims himself the sovereign. Is it not but reasonable to accept this as a symbol of life itself? of "childhood, manhood, age and death?" May not those six months in the year in which all nature seems full of life be typical of the period of man's existence on this earth? May not the seven summer constellations of the zodiac represent the seven thousand years that is to terminate with the present Christian dispensation. These constellations or signs are as follows: Aries, the ram; Taurus, the bull; Gemini, the twins; Cancer, the crab; Leo, the lion; Virgo, the virgin; Libra, the balance. The first six of the constellations are northern, and the last is the first of the southern signs of the zodiac. The reason why I think that Libra is the ante-type of the seven thousandth year is because God appointed the "feast

of trumpets" on the first month of the civil year, on the first day of this month a trumpet was blown to herald in the new year, and it was commanded to be held as a "holy convocation." The reason of the appointment of this feast does not seem to be clearly expressed in the Scriptures. Again, the feast of expiation or atonement was also celebrated this month, as well as the feast of tabernacles. The three great Jewish feasts were all kept in the month of Tisri, which corresponds to our months of September and October. That feast of trumpets is doubtless a type of the time when "the trumpets shall sound, and the dead shall be raised incorruptible (1 Cor. xv. 52). For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God" (Thess. iv. 16).

The Feast of Atonement. It was instituted for the cancellation of sins committed during the year. On the great day of Atonement the great year of jubilee began, which was typical of the peaceful reign of Messiah and of the glorious events that shall accompany it.

The Feast of the Tabernacles was celebrated by the Jews in commemoration of the journey which they had taken through the wilderness. This first month of the Civil year was chosen no doubt for more purposes than one. Not only was it merely to commemorate past events, but may not the fact of the males having all to appear before God be typical of the great judgement, when "every eye shall see him." The very time of the year has something very suggestive in it, it being the harvest when all the fruit and products of the earth had been gathered in. The feast, on account of this, was at times called the "Feast of the Ingathering."

This being the first month of civil year was also the seventh month of the sacred year and as before stated corresponds to the seventh and eighth month of the Christian year. About the 23rd of September, every year, the sun enters the seventh summer constellation of the zodiac which is Libra, and occupies about thirty days in going through this sign. The reason that the ancients gave the term Libra to this sign was because the days and nights were equal at the time when the sun entered this sign. This constellation was generally represented either by a pair of balances or the beam of a balance. Now, the balance has always been held as a symbol of justice, and pos-

sibly Job may have alluded to this when he said: "Let me be weighed in an even balance, that God may know mine integrity." Job xxxi, 6. The balance is sometimes spoken of, in allusion to the judgement God passes upon men, for instance: the words, "Thou art weighed in the balances, and art found wanting," was part of the terrible judgement pronounced by God upon Belshazzar, and immediately followed that terrible judgement; not only his empire was lost, but he himself, that very night was slain, and another king had taken possession of his kingdom. All these events so peculiarly attached to the number seven, has no doubt some important signification, and since no important event has been known to have transpired in the history of mankind, that would be a fitly fulfilment of the prophetic symbol shadowed forth in this number, we therefore infer that it must imply something yet future.

It is a very remarkable fact which I accidentally discovered in the preparation of my work, that formerly the seventh day of the week was dedicated to the sun, hence called sunday, and that the seventh letter in our alphabet is g, which is *sol* in music, and *sol* in latin signifies the sun, and if you reckon backwards, commencing at the end of the alphabet, you will find that the SEVENTH letter is r, which is the initial of *ten*, and the third letter from the end is x, which is a symbol of *TEN* and three and seven added together, constitute *ten* and both these letters are a symbol of the cross and also of Christ who is the son of Righteousness.

In returning to our subject, we might say that if each of these constellations represented a thousand years, the fifth thousand year would be represented by the sign of Leo the Lion, it is a very strange circumstance that Christ should come into this world just on the fifth morning of this great solar week, on that morning the sun would in a sense, in the constellation of Leo, which is according to the ancient books of the Egyptian Astrologers, termed the house of the sun. May not the fact of Christ having termed himself "The Lion of the tribe of Judah," have some allusion to this remarkable coincidence. The seventh sign of the zodiac was the first of the southern and since the seventh month of the sacred year was changed into the first month of the civil year, and the seventh day of the week was changed into the first day of the week, so may we infer that the seventh thousandth year will be changed into the first thousandth year

of the reign of the Messiah, "and there shall be no light there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Rev. xxii, 5.

THE END



THE BIBLE.



WHILE we prize our Bible so highly as the inspired word of God, we must not forget that other nations have writings which they venerate with just as much sanctity as we do ours. The Mohammedans have their Koran, the Chinese have their Seven Sacred Books of the Kings, also the sacred writings of Confucius; India boasts of its Rig-veda and other inspired writings; the Brahmans have their Shastah; the Persians claimed that the writings of Zoroaster was inspired; the Jews come and tell us that the Old Testament is a sacred book, written by inspired men; the apostles tells us " all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16; see also 2 Peter, i. 20-21). Mohammed who was a mule driver, comes and tells us that he received the Koran from the angel Gabriel. Swedenborg tell us that his interpretation of the bible was given to him by the highest order of angels; he claims to have spent the larger half of his life in the abodes of the celestial world. Spiritualists claim that they receive messages direct from the spirit world; the Vedic literature of India tells us that their sacred books written in Sanscrit, is much older than our Hebrew bible, these sacred volumes claim an antiquity of about 40,000 years.

The great difficulty that is to be encountered in connection with these sacred and inspired writings, is that the most of them are more or less opposed in relation to their doctrine. For example, the spiritualists and the bible are opposed to each other; the revelations that Gabriel made to Swedenborg, are in direct opposition to the revelations made by that angel to Mohammed; can angels be guilty of lying? If the apocryphal writings be inspired, then it is evident they must be, for we are told in the book of Tobias, (Chap. v. verse 16), "and Tobias said to him; I pray thee tell me of what family, or what tribe art thou?" These were the words Tobias uttered as he stood before the angel Raphael; but Raphael who had assumed

the form of a man, says : verse 18. " But lest I should make thee uneasy, I am Azarias, the son of the great Ananias," also in verse 7, he says he was " of the children of Israel," if you look at (chap. xii. verse 15), he says : " I am the angel Raphael, one of the seven who stand before the Lord." Now it is utterly impossible to accept all these writings as inspired by an Infallible and Omniscent being. We glance casually at each of these and endeavour to determine which of all these books deserves the title of " Inspiration." Space will not permit me to enter into a detailed account of these various books, but enough will be given to furnish the evidence brought to bear upon it. The Mohammedan bible the Koran, with its 114 so called Revelations. A Revelation means literally *the act of taking back the veil from*, and means anything that is made known to man that was impossible for him to know otherwise, there is not one-third of the so called Revelations of Mohammed are Revelations at all, in any sense of the word ; take chap. ciii, cvi, cvii, cviii, etc. etc., who would term such chapters as these Revelations, beside all the subjects treated of are destitute of either harmony or arrangement, the first chapter is entitled " a cow," and the last chapter is entitled " men." There seems to be a great deal copied from the scripture, with a good deal of tradition intermixed. It not having the stamp of divine inspiration upon it, we must let it go. The writings of Confucius are far more worthy of consideration than those of the Koran, there seems to be more sense and reason attached to those truly excellent maxims, but he was only a philosopher and we can do nothing more than accept him as such. The seven sacred books of the kings and inspired works of Zoroaster are rather too mythical, too much blended with imagery, to be classified as inspired volumes among the various bibles of the different nations. There is one, that in some particular feature bears a marvelous analogy to our New Testament. I allude to that sacred Hindoo volume called the Bhagavat-Gita. This volume is written in the Sanscrit language. This is a language that had its existence anterior to the Hebrew. This is a fact that is acknowledged by the most eminent linguists living. This Bhagavat-Gita claims an antiquity of several thousand years before the time of Christ. In this book it is recorded that there was a person whom it names Chrishna, who was one of the Sacred Trinity, and descended from the realms of bliss and humbled himself to be born of a virgin and take upon himself the frailty of our human na-

ture. He was born in a very humble condition of life and his birth was heralded and announced by the angels. He was visited at his birth by wise men from the East. His parents had to flee to a foreign land in order to escape the cruelty of a wicked king who demanded that all the male children should be slain. He performs many wonderful miracles; he is the same person that is called Brahma; he, in speaking of himself, says : " I am the understanding of the wise ; the glory of the strong ; I am the Eternal Lord of all nature ; I am the Father and Mother of this world, and the preserver ; I am death, and I am the resurrection of eternal justice, and of endless bliss." It is recorded that a woman poured a box of ointment on his head ; that he had a favorite disciple ; that he was called a shepherd and was crucified for the sins of the people, descended into *hades*, and afterwards ascended into heaven, or as it is termed *Vaicontha* in the Sanscrit. There are several other remarkable coincidences in the life of Chrishna that correspond exactly to that of Christ. The Parallelism is truly a remarkable one, especially when we consider the great antiquity of the Vedic literature of India. That language, in all probability, is the original language God gave to man. When all men were of one language. I have no doubt but what that language was the Sanscrit. Our bible informs us that God prophesied to Adam that the seed of the woman shbould bruise the head of the serpent. This was an allusion to the coming of the Messiah. Nearly all the patriarchs typified Christ. Almost the entire writings of the Old Testament have a bearing more or less concerning His advent. The place of his birth, the flight of his parents into Egypt, his character, mission, manner of his death, his burial and resurrection were all clearly predicted in the Old Testament hundreds of years before his birth. No evidence could be stronger in the confirmation of the scripture inspiration than the wonderful fulfilments of its prophecies now as the Old Testament prophets had unfolded to them the coming of the Messiah ; is it not possible that the Brahminical writings of the Hindoos may be simply a collection of revelations made to the Antedeluvian age, it has not got the clear ring of inspiration ; none of these sacred books, like the scripture, meddle with prophecy, it would doubtless be their final destruction if they did. The scripture not only asserts that such an event will occur to such a nation or city, but it generally gives a full and detailed account, such would be dangerous ground for any unin-

spired volume to attempt to tread ; infidelity when it attacks scriptural truth, never meddles with its prophesies, because in doing so it only would be injuring itself, and not the scripture ; if the bible is not an inspired book, it is a very strange fact that the Old Testament is to-day and has for many centuries been revered and held with great sanctity, by the very nation, whom it condemns, not only that, but it was actually written by men who held the first place in the government of that nation ; was not Moses, Joshua, David and Solomon, the leaders of the Jewish constituency and the very fact of these men not having made their great leaders heroes, as the other books generally do, is another evidence that this book bears the stamp of Divine authorship.

Had the bible been given to all nations it would doubtless have become perverted. The language in which that book was written has become dead, therefore time can not effect the purity of the original copy, as it might have done had that language been still living. To what are we indebted for our charitable institutions, our schools and colleges, as well as our Christian liberty ? Is it not to the Gospel of our Lord Jesus Christ that we are indebted ? Some time ago a prince sent an ambassador to her Majesty the Queen to enquire, "what was the secret of England's greatness ?" In answer to this question she gave him a copy of the Holy Scripture, informing him that that was the true secret of England's greatness. No nation perhaps in this world has distributed more religious literature than the British nation ; and where is there a nation that has been blessed more than the British nation ? Where is there laws that are superior to the laws of Britain ? Where is there a Queen, and we might add when was there ever a Queen, that could equal in every respect the one that now sits on the British throne ? She, perhaps the only Christian Queen on earth, has been richly blessed by God. No nation has had more evidence of God's approval than that of the Christian nations of our globe ; wherever the Gospel comes, teeming with the eloquence of eternal truth, wisdom and knowledge are sure to increase. Ignorance, vice and superstition cannot bear the effulgent rays of the golden sunlight of God's glorious gospel, every line of which is stamped with the signature of the Divine autograph.

One remarkable feature about many of its prophecies is that it seldom relates the fulfilment of them ; we find their

fulfilment which is fully described in the works of profane historians who evidently never saw, perhaps never heard of such a book as the bible ; I allude to Herodotus, Xenophon and others. Their historic works contain accounts of the wonderful fulfilment of the Old Testament prophecies, which are so graphically described, that the reader would be led to believe that they had designedly written them in support of the sacred writings of the Jews, however, it is positively asserted in history, that the bible was not known in Greece, till the time of Ptolemy ; therefore it was actually impossible for either Herodotus or Xenophon, who are considered the most ancient of profane historians, to have copied from a book which they doubtless had never seen. Not only Greek historians, but even the writings of the Hindoos, give us a detailed account of the plague in Egypt ; they also speak concerning Joseph, the flood and other events related in the Old Testament; nay, on the very columns of the ancient Egyptian monuments, we find it recorded, that a famous magician, in the time of the Pharoahs, did many wonderful feats ; they tell us that he was the means of bringing upon the Egyptians, many severe plagues and did many things which their own magicians could not accomplish ; this was an allusion to Moses, the great leader of the Jewish nation. When we find such records as these, is it not strong evidence that the scriptures bears the genuine impress of an Ominiscient mind.

In the reign of Queen Elizabeth, an attempt was made to suppress the circulation of God's holy word. There could be no possible doubt, but what this vast undertaking would ultimately succeed, as they who had the entire management of it, had every facility to carry it out. A naval armament on a very gigantic scale was fitted out ; numerous vessels were constructed of unordinary magnitude, the various nations rendered all the available assistance that they possibly could, England was to be the victim of their revenge. It was considered by all who witnessed the vast stores of ammunition and implements of warfare, that a failure was actually impossible ; besides they had a man of eminent experience, as their admiral, they were so certain of success, that they denominated it by the term, " Invincible." Nearly every nation in Europe for three whole years, was engaged in furthering this great project. The time at last arrived when England must fall, never to rise again. When the bible instead of being circulated, was to be chained to the alters in pagan

temples, never again to be permitted to shed light upon a darkened world of sin and misery ; everything being in readiness to start, the admiral is seized with a fit of sickness and dies, another admiral is appointed in his place and the work is resumed, scarcely had they left their port, when the mighty armament of heaven, scattered their ships to the winds, leaving but few able to return back to their harbour of safety. They attempt it a third time, and just as they are about entering the English ports, they are met by a severe storm, that shattered their ships and made the few that were left, to surrender themselves, together with their ammunition and instruments of torture to the English government ; to-day those instruments can be seen in Queen Elizabeth's armory, in the Tower of London.

God has always defended his own works. Gamaliel the Pharisee, a great Jewish counsellor, in his address before the council, speaking of the ministerial work, the apostles said : " if this counsel or this work be of men, it will come to nought : But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God." (Acts, v. 38, 39. The very same words might appropriately be applied to God's infallible book, the bible retribution is sure to follow sin. The Scripture biography of the lives of the patriarchs and numerous others, gives ample testimony that " whatsoever a man soweth that shall he also reap" (Gal. vi. 7). God judges men individually, and nations collectively. A nation that persists in sinning against God, may be sure to look for a judgement, sin cannot go unpunished, depend upon it, there is a day coming, when these nations that endeavor to impede the outflow of divine truth and the distribution of God's word, will be crushed beneath the almighty sceptre of Him who alone has the right to rule.

The bible, of all other books, has been guarded and carefully preserved through the ages. The Jews always were very strict in having the Old Testament transcribed, they employed the Scribes for this special purpose, if they made the slightest possible error, they would, I believe, be under the necessity of having to undertake the laborious task of having to re-write the whole work over. The New Testament, as you doubtless know, was so well watched by the various sects that then existed, that no one had a chance to make the slightest alteration, even if they desired to do so, thus the scriptures has been preserved, pure throughout the ages.

If any society ought to know whether the scriptures is an inspired volume or not, it ought to be the ancient order of free and accepted masons, they claim to have had their birth long before the New Testament was ever written, and late researches have demonstrated that they are of a very ancient origin at the base of the Alexandrian obelisk, that was lately removed to New York, were found emblems that were acknowledged genuine by the leaders of that craft, on both the eastern and western hemisphere. The obelisk of Alexandria, was not the only monument in Egypt that bears testimony to the antiquity of the masonic order; on numerous monuments, there is ample evidence to show that Masonry is an organization that had an existence in the earliest epochs of the world's history. Is there not something very suggestive in the fact that the inscription on the Egyptian Syphinx shows that that monument was dedicated to the sun, when on the horizon. Now if masonry has lived to see nearly all, if not all the Old Testament written, besides, they saw and conversed with those who wrote the New Testament, nay, more than that, it is reputed and acknowledged that some of the writers were members of the craft. What does masonry consider about the bible? does she not uphold it to be the infallible word of God? Yes, masonry has always been a defender of scriptural truth; across her very threshold is inscribed in everlasting characters, the incommunicable name of Jehovah; the bible is her statutebook. Masonry throughout the darkest ages of the world's history, has always held an open bible upon her alters and any one that chose was welcome to read it; masonry has always been in favour of an open bible, no society known to man, reverences the bible more than masonry. Surely this must be a strong evidence in favour of scriptural truth; when this society acknowledges it to be a Divine Revelation to man, no wonder that certain heathen gods would not allow their worshippers to join this society, as they might thereby have unfolded to them the wondrous truths of God's glorious Gospel, which has always been a barrier to the progress of idolatry and a terror to the gods. Masonry never chained her bible to her altars; masonry never kept the bible in an unknown tongue; masonry even at the blackest day of the worlds history, was never afraid to acknowledge that it possessed an open bible, which all were welcome to read.

The most of these infidels, who attack the bible, display a

great amount of ignorance, both of scripture and history, for instance, Col. Robt. G. Ingersoll in his work, "What Must I Do to be Saved," says: that "none of the apostles understood Greek." It is no doubt an original idea of his own. It is wonderful what audacity men have now-a-days, to stand before an intelligent audience and tell them what almost every school boy knows to be false, it is scarcely worth while commenting upon such ridiculous assertions which they are utterly unable to prove. You will find that nine-tenths of the infidels who deny the truth of God's holy word, have never read it through, and not only that, but they generally talk about subjects with which they are very little acquainted with. They use many technical terms and assume that they have read and know almost everything, but if you question them very closely about the subject which they bring forward, you will find that they are completely ignorant of these subjects. If, when you are in company, you should chance to meet one of these boasters, when he talks about any particular sect, as the Mohammedans, Platonists, or about any famous philosophers, etc.; if you demand from him all the minute details concerning that sect or person, you will find he will have very little to say, keep constantly questioning him, but never argue or contradict him, you will thus come out the conqueror in the end. Never have any dealings with persons who are infidels, "keep good company or none," and you will always be respected. Never go where you cannot take the blessing of God with you, you will thus show by your actions, that you are an earnest worker in the cause of Jesus Christ. Never go into company where the name of Jesus is lightly spoken of, shun such company as you would a viper; love and associate with those only who love the Lord Jesus Christ you will thus help to build up the Christian cause and advance the Kingdom of the Messiah. We are certain that God's word will stand in spite of all the puny efforts that are made to overthrow it. May the time soon hasten when God's inspired word will be the means of destroying the idolatrous rites of heathendom and thus advance the kingdom of our Lord Jesus Christ.

SOLI-LUNAR INFLUENCES

As we witness the constant mutation of the seasons, the rising and falling of the tides, besides the almost endless variety of atmospheric influences that are constantly going on around us, or as we compare the great contrast that exists between the animal and vegetable productions of the Polar regions with those that inhabit the tropics, to what other source can we look for the cause of such variety than to solar or stellar influences. That eminent writer Lord Lytton says: "Of all the weaknesses which little men rail against there is none that they are more apt to ridicule than the tendency to believe; and of all the signs of a corrupt heart and a feeble head the tendency to incredulity is the surest. Real philosophy seeks rather to solve than deny." Men may laugh and sneer at solar and lunar influences, but I tell you the most eminent astronomers and scholars of the day are beginning to recognize the fact that the sun and stars have their influences, be those influences what they may. Frederick W. Farrar, D. D., F. R. S., late Fellow of Trinity College and Chaplain in Ordinary to the Queen, in his "Life of Christ," says: "Apart from astrology altogether, it is conceded by many wise and candid observers, even by the great Niebuhr, the last man in the world to be carried away by credulity or superstition, that great catastrophies and unusual phenomena in nature have, as a matter of fact—however, we may chose to interpret such a fact—synchronized in a remarkable manner with great events in human history." Flamstead, the first Astronomer Royal of London, and founder of the Greenwich observatory, was a firm believer in the physical influences of the planets. Lord Bacon, Kepler, Dryden, Rev. Dr. Butler, and numerous others, held the opinion that the position of the planets exercised a powerful influence over our globe. Prof. R. A. Proctor in his work, "Our Place Among Infinities," says: "Not an atom in the remotest orb can move a hair's-breadth without producing in every other atom throughout the universe an effect minute, it may be, to our perceptions,

but as manifest to the Almighty as the noonday sun to us."

There has been considerable talk during the past few years of the perihelion of the four great planets, Neptune, Uranus, Jupiter and Saturn. There has been some conjectures that the proximity of nearly all the planets to each other on the 19th of last June, was to occasion a severe earthquake or a terrible convulsion of some kind or other. Astrologers, astronomers and many who put themselves up as prophets have been predicting that we are going to have some great disasters and fearful pestilences that are supposed to occur between the year 1881 and 1885. There is said to be four great comets to occur during the present year, two of which are already visible. Again, there is to be the reappearance of the star of Bethlehem in 1887. In fact it is generally supposed that the present decade is to usher in events that have not been paralleled in the history of man during the past two or three thousand years.

Before giving a detailed account of the coming planetary perihelion and other celestial aspects that have given rise to such rumors as are now ventilated in the columns of the public press both at home and abroad, we shall first consider the effects of past perihelions of these planets and see if any important events have transpired simultaneously with their nearest approach to the sun. Professor Knappe says, in the *Christian Herald*, of New York: "The revolutions of Jupiter, the most disturbing element in the system, seem to govern the recurrence of the pestilential periods. His period of revolution is eleven years and about three hundred and fifteen days—somewhat less than twelve years and this interval of time corresponds most remarkably to the interval of recurrence of the pestilential periods. The article on cholera in the August number of the *New York Medical Journal*, for 1871, asserts that 'cholera has broken out there (Hurdwar, India) every twelfth year since 1783, and notably in 1867.' Now, the perihelion epochs of Jupiter tally with this exactly. Calculating backward, Jupiter made his perihelion passage in 1868, 1856, 1845, 1833, 1821, 1809, 1797, and in 1785; and these were pestilential periods, not only in Hurdwar, India, but all over the world. Not only cholera, but all other forms of epidemic pestilence raged in these periods. Jupiter made his perihelion passage also in 1773, 1762, 1750, 1738, 1726, 1714, 1702, 1690, 1679, 1667, 1655, 1643, 1631, 1619, 1607, 1596, 1584, and 1572; and all these periods were years of aggravated pesti-

lence also, all over the world. He demonstrates from an extensive list of the past perihelions of these planets during the last two or three centuries, that they were in every case accompanied with disastrous results.

The editor of the *Christian Herald*, of London, England, says: "In the year 542, and again in 1665, the planets Mars, Saturn, and Jupiter were in perihelia. Now, it is a fact capable of something like demonstration that in each of these years there were the heaviest visitations of plague of which any record has been discovered. The enormous number of one hundred thousand persons died in England alone in 1665. From the year 542 to nearly 547 it has been estimated by careful experts that from seventy-five million to one hundred and twenty million victims were swept away by the death-dealing tornado of the plague. In the first of the five years covering this period it has been computed that Alexandria, in Egypt, lost not fewer than fifth thousand of her inhabitants, and in the next year eighty thousand. Again, in the year 554, the city of Constantinople lost ten thousand persons each day. In 1720, when Mars and Saturn were again in perihelia, Marseilles, a considerable seaport in the south of France, lost fifty-two thousand inhabitants out of an aggregate population of seventy-five thousand within the short space of five weeks." Dean Stanley, in referring to the terrible loss of life that resulted from the wreck of the *Eurydice*, said: "The calamities of this world, so it would seem, come not by accident, but by fixed laws, by a combination of causes which on looking back, seems irresistible." Prof. Max Muller, M.A., the world renowned linguist, says: "Astrology was not such a mere imposition as it is generally supposed to have been. It is counted a science by so sound and sober a scholar as Melancthon, and even Bacon allows it a place among the sciences, though admitting that 'it had better intelligence and confederacy with the imagination of man than with his reason.' In spite of the strong condemnation which Luther pronounced against it, astrology continued to sway the destinies of Europe, and a hundred years ago Luther, the astrologer was the counsellor of princes and generals, while the founder of modern astronomy died in poverty and despair. In our time the very rudiments of astrology are lost and forgotten." In giving this quotation from this eminent scholar, Max Muller, I desire it to be distinctly understood that I am not treating of astrology in the modern sense of

the term but solely on Stellar Influences, and the quotation is introduced merely to shew that Prof. Max Muller evidently believes in planetary influences. The ancient Chaldeans and Egyptians having observed that certain aspects of the heavenly bodies synchronized with great epidemics and pestilences. I have no doubt that these observations gave birth to the science of astrology. Astronomy is one of the most ancient sciences. It is a remarkable fact that many of the predictions made by the ancients were remarkably fulfilled; this fact is conceded by many of our most eminent modern astronomers. Pliny says that Anaximander, a pupil of Thales, "foretold the earthquakes that overthrew Lacedæmon." Anaximander was an eminent astronomer and did it doubtless by astronomical calculations. Cicero says in his *D. Divinationes*: "Now as far as I know there is no nation however polished and learned, or however barbarous and uncivilized which does not now believe it possible that future events may be indicated, understood and predicted by certain persons." Claudius Ptolemy in his *Tetrabiblas* writes four volumes in confirmation of Stellar Influences. The Greek poet Aratus, in "The Phenomena" he has written, demonstrates that they have a physical effect on our planet. Manilius, Milton, Dante and Chaucer proclaimed in their immortal works the influence of the stars. Josephus, Sir Elias Ashmole, founder of the Ashmolean museum; Dr. Partridge, Sir Christopher Heydon, Dr. J. B. Trall, Professor Piazzi Smyth, Astronomer Royal for Scotland; Mr. B. G. Jenkins, Fellow of the Royal Astronomical Society of London, England, and many more equally distinguished for their vast educational acquirements and world wide fame in the broad field of scientific literature have expressed it as their firm belief that the relative position of the heavenly bodies have a manifest influences upon our globe.

After the testimony of such a galaxy of talent as has already been introduced it is surely not unreasonable to give the subject brought forward a consideration.

SCRIPTURE TESTIMONY.—Is it not a notable fact that the greatest events mentioned in the bible were accompanied by remarkable celestial phenomena? The birth of our Lord Jesus Christ was heralded by a remarkable star that made its appearance in the eastern sky and guided to the Magi to the birth-place of the infant King. His death also was accompanied by a most remarkable perturbation of the

heavenly bodies. The grand temple of the stellar universe was draped in mourning ; the sun mantled himself in a robe of darkness ; nay, more than that, the very earth herself quivered like an aspen leaf. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst" (Luke xxiii. 44-45). "And, behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent. And the graves were opened ; and many bodies of the saints which slept arose" (Math. xxvi. 51-52). It is impossible that the darkness could have been occasioned by an eclipse of the sun, as it was full moon at the time. It is acknowledged by the best mathematicians and chronologists that the date of the passion took place on Friday, March 18th, A.D. 29, according to Mr. Cunningham's calculations the full moon occurred on that day at 9 h. 16 m., P.M. Mr. H. Grattan Guinness says: "The full moon of April A. D. 29, fell on Sunday the 17th, and if this was the month the pascal lamb was slain at 3 p.m. of Friday April 17th one day nineteen hours before the full moon ; an irregularity and want of adaptation to the Lunar revolutions measuring the feasts, which nothing short of absolute demonstration should compel us to admit in such a case. The conclusion is that the day of supreme passover was, according to the normal Levitical arrangement, that of full moon March 18th, A.D. 29, and that the resurrection immediately preceded the normal equinox." At the second coming of our Lord we are informed in Joel ii. 10, that "the earth shall quake before them ; the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining." When God sends his judgments upon the nations of the earth they are generally preceded by a disturbance of the elements. In his judgement against Babylon he says: "For the stars of heaven and the constellations thereof shall not give their light ; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." In his judgement against Egypt we are told in Ezek. xxxii. 7: "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark ; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God."

JOSHUA'S COMMAND TO THE SUN.—In Joshua's battle against the kings God assisted him by causing the sun and moon to remain stationary in the heavens. I am inclined to think that this great event occurred near the full moon. We read that Joshua "said in the sight of Israel, Sun stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man for the Lord fought for Israel." Various explanations have been submitted in order to reconcile this apparent difficulty. Some have supposed that by the sun and moon standing still it simply meant that the banners of Joshua, upon which they supposed a figure of the sun and moon were drawn, were planted firmly on Mount Gibeon and Ajalon. Verse 14, above quoted, shows plainly that it was an event of a very extraordinary character and hence it could not possibly apply to the ensigns of their banners. The question might be asked, since the sun moves only the distance of about twice its diameter through the sidereal heavens in one day, how is it possible for it to stand still, considering the fact that its velocity is already imperceptible to an ordinary observer. On the other hand, even if it did remain stationary and the earth was to continue to revolve as it does now it would not make any perceptable difference in the length of our day and night, the difference would be about three minutes, fifty-nine seconds. Again, if the earth was to stop its revolution, would it not completely destroy for a time, the equilibrium of our globe? These questions, it is true, are not easily answered. Aristotle wrote a whole volume on Astronomy, which has unfortunately not descended down to us; it was written evidently before he wrote his work on Metaphysics. In his Meta, book viii., chap. 8, he says: "The sun and stars, and the entire firmament perpetually energize. No apprehension, also, is there lest at any time they may come to a stand still, which dread overwhelms some of the natural philosophers." He also alludes to the perpetuity of their motion in Meta, book xi, chapt. 7. This miracle related in the Old Testament, occurred more than one thousand years before Aristotle was born; he, it is evident, never heard of such a phenomena, had he heard of such an

event, he would certainly have made mention of it in some of his numerous works, however he has not done so, neither has Xenophon, Herodotus, nor any of the Roman writers, ever taken notice of this event. There were no historians in the time this event transpired, hence we have no account of it, excepting through the scripture, Josephus and the Talmud. There is an allusion to it in mythology, which records that a hero commanded the sun to remain stationary, in order that he might accomplish the overthrow of a nation; it also records that he divided a river at his command and went across it dry shod. This is recorded in a very ancient book, and it has all the appearance of being from the book of Joshua. Regarding this miracle, it could have been accomplished without either the sun standing still, or the earth discontinuing its revolution, all it required would be simply to alter the inclination of the axis of the north pole, from its present position, say to lat. 55° , to N., long. $37^{\circ}, 28^{\prime}$ E., which is the latitude and longitude of Moscow, or even less than that would accomplish the end desired. The earth and all the heavenly bodies could still continue their diurnal revolutions. And if you altered the pole to Jerusalem, which is lat. $31^{\circ}, 48'$ N., long. $35^{\circ}, 10'$ E., you would then have the sun almost directly overhead, as long as it remained in that position; indeed a very trifling alteration of the pole, just a few degrees would enable the observer, either at Gibeon, or Mount Ajalon, to see the sun for a considerable time. It is not generally known that late astronomical calculations have verified the miraculous event recorded in Joshua. They have now ascertained beyond a doubt, that a remarkable phenomena took place in the heavens. A little over 1400 years B.C., they would have known independent of scripture, that such an event had occurred about the time it is recorded. This is a fact modern astronomers are compelled to admit, whether they believe the bible or not.

ASTRONOMY OF THE ANCIENTS.—Not only in scripture, but throughout history, remarkable events are usually accompanied by a peculiar aspect of our stellar system. I am surprised to read in some publications, that men who put themselves up as well read, go so far as to say that Pliny and Cicero were firm believers in stellar influences, not only that, but were supporters of that science, denominated Astrology. Whatever is said in the English translation of either Pliny or Cicero, I know not, but I am satisfied that the original or Latin rendering, completely ridicules, that

science and if their is anything in favour of astrology in the English translation, it must be an interpolation of the translators, for it is certainly not in the original. Cicero in speaking of astrology, says : "O, delirationem incredibilem;" it, literally signifies, going away from the furrow, or in other words, folly! Pliny says: "fraudulentissima artium;" which means "most deceitful of arts;" he also says: "Nullo non avido futura de se sciendi;" To no one but he who is greedy of knowing, concerning himself. Augustus says: "His omnibus consideratis non immerito creditur, cum astrologi mirabiliter multa vera respondent occulto instructu fieri spirituum non bonorum quorum cura est has falsas et noxiias opiniones de astralibus fatis inserere humanis mentibus, atque fitnare, non horoscopi notari et inspecti aliqua arte quae nullata est. De civi dei i, vi, 7, in English it would read, "Taking all these things into consideration, it is believed not without reason, that when astrologers make many predictions, wonderfully true, it is expected by secret inspiration and evil spirits, whose care is to implant and strengthen those erroneous and pernicious ideas concerning the destiny of the stars, not by any interpretation of the horoscope, which is vain." Cicero asks: If all the persons, numbering some thousands, who died in the battle of Cannae, were all born under one constellation; he also asks, why it is that two persons born at the same time, lead an entirely different life! The last question especially, was no evidence against astrology. Since astrology maintains that, the difference of a few seconds of time in a persons birth, was sufficient to alter their character and whole course of life entirely; it also maintains that even the difference of one degree of longitude or latitude in regard to the place of birth, would entirely change their mode of life. The astrology of Greeks and Romans is entirely interwoven with fable and mythology, so much so that there cannot be any possible benefit gained from studying it. I have nothing to say with regard to the science of astronomy, as utilized by the ancient Chaldeans and Egyptians, they were able to foretell years of plenty and years of famine, which was no doubt done by their having observed the pestilential periods that accompanied the perihelion of the various planets. It is quite possible that the Antedeluvians were far more skilled in the sciences, than any nation has been since the deluge! Adam had God as his great teacher, and the knowledge which he had acquired, he no doubt imparted to his posterity. All

astronomy I believe, was a special study of the Antedeluvians, traces of this fact are no doubt to be found in the great pyramid of Egypt.

There are twelve constellations or signs in the zodiac, namely: Aries, the ram; Taurus, the bull; Gemini, the twins; Cancer, the crab; Leo, the lion; Libra, the balance; Virgo, the virgin; Scorpio the scorpion; Sagittarius, the archer; Capricornus, the goat; Aquarius, the water bearer; Pisces, the fish. The signs were formerly ten in number. The sign of Libra was not inserted in the ancient records of the constellations, Virgo and Scorpio were formerly called Virgo-scorpio, because they were considered by the ancients as one sign, hence we may account for the similarity of the figures that represent those signs, I am of the opinion that these ten signs and the characters which represent the signs as some of the characters which represent the planets, had their origin before the time of the flood. It is only but a few centuries ago, since the sun was discovered to be in the centre of our solar system. The ancients since the time of the flood, have maintained that the earth was the centre, and that the whole planetary system revolved around our earth. Now the character which the ancients employed to represent the sun, was simply a circle with a point in the centre, was there not something very suggestive in the figure; I am well aware that it was said to represent a round shield, having a boss of dazzling splendour in its centre, but may not this be but a secondary rather than a primary explanation. There is some of these figures which even the ancients could give no satisfactory answer as a reason why that particular form represented that particular star or constellation. For instance, take the sign representing Jupiter, who has ever given a satisfactory solution to this symbol? you will observe that this symbol much resembles the figure 4, and it is a remarkable circumstance that Jupiter is exactly the fourth planet from the outer circumference of our solar system; 1st Neptune, 2nd Uranus, 3rd Saturn, 4th Jupiter. This fact was not known to the post-deluvian age, as Uranus, which is sometimes called Herschel from its discoverer, was first observed by Sir Wm. Herschel, on March 13th, 1781, while Neptune was only discovered in 1846. I do not present these facts as an argument in support of the antiquity of some of the zodiacal or planetary figures, but merely on account of the remarkable analogy that exists

between the form of these astronomical figures, and the place they occupy in our solar system.

THE PRINCE OF THIS WORLD.—The Chaldeans and Egyptian astrologers maintained that the 7 planets were governed by the 7 arch-angels, as follows: the angel of Saturn was Casiel; Jupiter, Zadkiel; Mars, Samuel; the Sun, Michael; Venus, Anael; Mercury, Raphael; Moon, Gabriel. There is no mention made in their ancient books concerning the angel that presided over this planet. I have already stated in my treatise on "Centres," page 28, that it was highly probable that Satan at one time was King of this world but lost his seat through rebellion against God and that he has ever since been an enemy of man on account of his taking the position which Satan had forfeited by his having neglected the Divine commands. In God's command to Adam to "multiply and replenish the earth," there is an evident hint that this earth must have been full before his time, else how could Adam, who was the first man, ever refill it? God's holy word distinctly states that there was no "man before Adam" (1 Cor. xv. 45-47). However, the Stellar heavens may have been created long ages before man's existence on this planet. The sun, moon and stars were appointed on the fourth day, but not necessarily created on that day according to the Hebrew text, as the word *hasah* or *made*, in Gen. i. 16, means also appointed or ordained. Now since the creatures that existed upon this earth were not men is it not likely that they may have been angels, and if so they must have occupied it before the time when "it was without form and void," for since that time it has been occupied by no one but man, if we accept the literal rendering of the Hebrew text. Some writers have interpreted these passages: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations!" (Isaiah xiv. 12). "And he said unto them, I beheld Satan as lightning fall from heaven" (Luke x. 18). "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Revelation xii. 7). The first quotation from Isaiah, they say, alluded to the fall of the King of Babylon. A writer

says of Luke x. 18. "It is true indeed that it is Satan who is spoken of as falling from heaven; but our Lord was speaking of the effect which the mission of the seventy disciples had produced when they went forth healing diseases, and casting out devils wherever they went; and the heaven from which the king of Babylon fell. It was the heaven of power and influence upon earth, not the heaven which is inhabited by angels." A few verses before the same figurative language is applied to Capernaum. This passage, therefore, as well as the other, refuses to countenance the idea of Satan having been expelled from heaven!" As for Revelation xii. 7, it is even less available than either of the others, inasmuch as it refers to events which are still future. Satan himself says: "And the devils, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine" (Luke iv. 5-7). It is probable that the time when Satan occupied this earth as a king was doubtless at a very early stage of the world's existence. Job asks xxxviii. 6-7! "Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof? When the morning stars sang together, and all the sons of God shouted for joy?" This may have alluded to the time when there was universal peace, "the sons of God" were no doubt the angels. I may say here that the general notion that people have concerning angels, is that they are creatures destitute of a substantial body; they are a sort of an incomprehensible nothingness. This idea is entirely at variance with God's word. Angels have a spiritual body which is just as substantial and palpable to the spiritual perceptions as our physical bodies are in relation to our receptive faculties, and if the angels occupy a place in the stellar universe I see no reason why those beautiful stars should not be a suitable abode for "the sons of God." There is a thousand unseen influences surrounding us of which we have not the faintest conception. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. vii. 29). Men, by neglecting the Divine commands and seeking out ways of their own, have thus cut the golden chain that links the physical to the spiritual. But, to return to our subject, there is no doubt but what we are now on the eve of a great

crisis in the world's history. The indications of such a crisis are too numerous to treat in a work of this size. However, we will mention a few of the celestial signs that are now engaginge the attention of the most eminent men of the age:

THE COMING PLANETARY PERIHELION.—The perihelion of Jupiter occurred on the 25th of September 1880, in 16° of Aries, the constellation of the ram. There is no perihelion of any of the superior planets takes place during the present year, but in 1882 there will be two perihelia. Uranus will be in perihelion to the sun in August 1882, in about the 17° of Virgo, the constellation of the Virgin. There is an important fact with relation to this perihelion of Uranus that cannot be overlooked. In Rev. xi. 2 it says: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." A prophetic year is 360 days and a prophetic month is 30 days. Now, 42 prophetic months would be (42 x. 30—1260), equal to 1260 days. In verse 3 of the same chapter we read: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." —This is the same period that is alluded to in Dan. vii. 25. as a time and times and the dividing of a time; also in Dan. xii. 7, and Rev. xii. 10-14. Sir Isaac Newton and many other scriptural expositors accept the term day in prophecy to represent a year; see Ezek. iv. 6 and 2 Pet. iii. 8. 1260 lunar years from the Era of Naboaasser the Western Roman Empire fell: 1260th year of the christian Era the Greek Empire was restored; 1260 solar years from Emperor Justinians Decree, A.D. 533—542 the papal power fell, and the French Revolution broke out A.D. 1793—1815; 1260 lunar years from Era of Hegira the decree of toleration was given by Turkish Empire on demand of the British Government; 1260 lunar years from the decree of Phocas was the time of the uprise of infidelity in France; 1260 solar years from decree of Phocas, A.D. 607, bring us to A.D. 1867—1870 the fall of the Roman temporal power; 1260 calendar years from A.D. 607, was the French Revolution; and so on throughout history 1260 years has generally ushered in a new epoch. On July 16, 1882, it will be exactly 1260 years from the era of Hegira which occurred on new moon of July 16th, 622. Mohammedanism dates from this time. About the middle of July 1882 Uranus will be

stationary in the very centre of Virgo. Uranus has been usually looked upon by astrologers as a most malignant planet. It is said to always bring evil, especially in its perihelion. Now, what is still more remarkable, the constellation of Virgo is said to rule Turkey. The malignant planet Mara will be in conjunction with Uranus when at its perihelion in August, and even Jupiter will be in the middle of the sign of Gemini on a direct square with both Uranus and Mars. This, according to the teaching of the Egyptian astrologers, is considered a very malignant position. The coincidence is, when taken altogether, a very remarkable one, it being the 1260th solar year from the era of the Hegira. I think that Turkey, as a nation, will not outlive the coming year. Neptune in the month of December, '82, which will be in perihelion to the sun in the sign of Taurus. Taurus is said to rule the east. Taurus rules Asia Minor according to the astrology of the Egyptians. Notwithstanding the fact that there are two perihelions in 1882, I think that the spring of that year will be a mild and seasonable one. The coming winter, I think, will not be so severe as the past one has been. It is likely enough that the latter part of 1882 may close with disastrous wars in the east, though the year may open peaceably. In September 1885 Saturn will be in perihelion in about 4° or 5° of CANCER. It is between two and three thousand years since the perihelion of these four superior planets occurred within the space of five years. The nearest date that can be found was a period of ten years—1708 to 1718. These were years of fearful pestilence. The death rate was extraordinary high. However, I anticipate that future events will scarcely be as fearful as they are represented in the columns of the public press. Whatever may happen will affect the east, and since light and civilization progress from east to west, so it is very probable that the influence of these events will spread westward.

OUR PRESENT COMETS.—Comets have from time immemorable, been held as the precursor of great events. Josephus avers that a Comet shaped like a sword, hung over Jerusalem, for the space of one year before the terrible disasters that befell that unfortunate city, which has been besieged over 28 times. A comet appeared about the time of the birth of our Saviour. The Peloponnesian war A.D. 431. The death of Cæsar, A.D. 43; Constantine, A.D. 327; Philip Augustus, A.D. 1233; King of Naples, A.D. 1265; their death were all preceded by a comet. The comet of 1811, preceeded the

disasters of 1812; the destruction of Moscow by fire and Borodino war; the death of George III, in 1830, was preceded by the comet of 1819, in July the cholera of 1832, came with the comet that made its appearance that year; the comet of 1835, preceeded the attempted insurrection at Strasburg in 1836; the terrible earthquake at Mortineque, in which 700 lost their lives, in 1839; the death of the Duke of Wellington in 1852; in 1861 a comet came in conjunction with the sun; that year there was the terrible fire at London; also the death of Prince Consort; this comet appeared in Aries, and Aries is said to be the ruling sign of London; the death of the King of the Belgians, in 1865, also the downfall of the Roman Church in 1870, was accompanied in each case by the appearance of a comet.

We have had the distinguished honour of having one of these interesting comets pay us a visit. He takes a special pleasure in displaying himself in the northern portion of our sky, he is now about 8 or 9 degrees north of the constellation of AURIGA. This constellation is composed of three stars, which assume a triangular form; the star on the east side of this triangle which is the brightest of the three, is called Capella. About two weeks ago this comet was near the centre of this triangle, but now she is moving slowly towards a point about 2° west of the Polar star; the head of this comet which is supposed to be about one thousand miles in diameter, seems to point almost directly towards the sign of Taurus. This sign is said to be the residence of that sun, which our whole stellar system revolves. Alcyone (*sta tauri*), which is one of the seven stars constituting, the constellation of the Pleiads, is supposed by many astronomers to be the great central Sun. Surely the fact of the great central Sun, being located in the sign of Taurus, ought to give that sign a prominent place among the constellations. Is it not remarkable, that nearly all the most noteworthy celestial aspects during the present year occur in this particular constellation? The great conjunction of Saturn and Jupiter on the 18th of April, which occurred in Toronto, about the 9h. 25m. 13sec. A.M. and at Greenwich, about 2h. 4m. 36sec. P.M., the same day, in the $1^{\circ} 36' 41''$ of Taurus, 15 hours after this conjunction took place, the Earl of Beaconsfield passed through the portals of death, to receive a crown of unfading glory in the eternal home of the blessed. There was the conjunction of Mars and Saturn, last Friday, July 6th, in 10° of Taurus; the remarkable aspect of the stars

on June 19th, took place in Taurus; this aspect caused considerable excitement among the crockulous especially, who seem to have too much confidence in those great prophets who have been predicting the end of the world for that date, however the end did not come. There is no doubt but what this aspect was a most singular one, an aspect such as does not occur once in less than twenty centuries since, none of the astronomers have favoured the public as yet, with the relative position of these stars. I shall give location at noon on June 19th, Greenwich Mean Time; the sun $28^{\circ} 20'$ of Gemini; Neptune $15^{\circ} 37'$ of Taurus; Herschel $20^{\circ} 7'$ of Virgo; Saturn $8^{\circ} 45'$ of Taurus; Jupiter $15^{\circ} 48'$ of Taurus; Mars $28^{\circ} 30'$ of Aries; (Mars entered Taurus on June 22nd), Venus in 15° of Taurus; Mercury in the 23° of Cancer, on June 19th, thus nearly all the stars were gathered together in the sign of Taurus. This was no doubt to some extent, one of the leading causes of those great floods and earthquakes that have been so unusually prevalent, during the present year, nay it is acknowledged that there is an allusion to these great conjunctions in the sign of Taurus, in the construction of that Great Pyramid. There is no doubt something very suggestive in the fact that this comet should point directly toward that remarkable constellation. The sign Taurus is said to rule the East, so we may consequently look in that direction for the results indicated by our celestial guest. Taurus rules Ireland and Persia and is the house of Venus and where she is now reigning. The tail of this comet is estimated at about four million of miles, however it has decreased considerable since we saw it last week, we look for it to night, but alas, it has not made its appearance, possibly it has caught a cold and as the night was rather cloudy, it has not ventured out, it does not seem to keep very good hours, as it is generally brightest about 3 A.M., however we would not under any circumstances say anything against its personal reputation, as it has all the appearance of being a very decent looking comet, we sincerely wish it a pleasant journey, and bid it a kind adieu. This comet will in all probability be invisible to the ordinary observer in about 30 days, it attained its perihelion, about June 19th, and is now rapidly receding from the sun; some have supposed that this comet is the same that made its appearance at the birth of Saviour. The function of comets is doubtless to transport the decayed elements of our system to other parts of our universe, and thus keep up the vigor of

the whole stellar frame work of our universe.

THE PLANETARY CONJUNCTIONS.—It has baffled the ingenuity of the most eminent physicians, especially in Montreal, to know why diseases of the throat and lungs were so prevalent. It is a singular fact that just at that time there should occur the conjunction of Jupiter and Saturn in the constellation ruling the throat. The conjunction of Jupiter and Saturn are always accompanied with disastrous results. In September 1861 there was a conjunction of these two planets; I have already mentioned the disasters of that year, among which was the death of Prince Consort. Again in February 1842 a conjunction of the planets in the 10° of Capricornus occurred. This year on the 8th and 9th of February a destructive earthquake occurred at St. Domingo. In November in about the 21° of Aries, which is the ruling sign of London, a conjunction of Jupiter and Saturn occurred. There was great tumults in London on August 14th at Queen Caroline's funeral. On May 15 Napoleon Bonaparte died at St. Helena. The next conjunction of Jupiter and Saturn will occur in about the 14° of Capricornus about December 1901.

SIGNS OF THE ZODIAC.—The zodiac is a belt about 16° wide, directly in the centre of which is the ecliptic. The dates of the time the sun enters the signs are given below:

Northern Signs.

Aries,	March 20th	=	Libra,					Sept. 23rd
Taurus,	April 1st	=	Scorpius,					Oct. 23rd
Gemini,	May 21st	=	Sagittarius,					Nov. 29th
Cancer,	June 21st	=	Capricornus,					Dec. 22nd
Leo,	July 3rd	=	Aquarius,					Jan. 20th
Virgo,	Aug. 23rd	=	Pisces,					Feb. 19th

The northern are north of the equator and the southern south of the equator.

The planets are represented thus: ☽ Sun; ☾ Moon; ☿ Mercury; ♀ Venus; ☿ Mars; ☽ Jupiter; ☽ Saturn; ☽ Herschel or Uranus, and ☽ Neptune.

STAR OF BETHLEHEM.—In the year of 1887 we are to have the return of the Star of Bethlehem, which is said to have made its appearance every 315 years. It will shine like a star of the first magnitude, and it is expected will be seen even in day time, it will make its appearance in the Constellation of Cassiopeia's chair, this constellation is at present situated in the North Eastern portion of the sky, almost directly East of the Polar star; the two stars in the Dipper which point to the Polar Star, is also directed to a point 10° south of Cassiopeia's chair.

THE COMING CRISIS.—Genisis i, 14, in speaking of the sun, moon and stars, says: “let them be for signs;” the Hebrew reads “for signs of the future.” “Then saith he unto them, Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.” (Luke xxi, 10, 11.) If these remarkable aspects of our Stellar system be not signs from heaven, then I ask what are to be the “signs from Heaven.” The present decade will doubtless usher in events the like of which have not been witnessed for thousands of years. This year has indeed been a very remarkably one so far. Look at the fearful deeds of violence committed in Russia. Her Emperor, who had done almost everything in his power to better the condition of his country, was cruelly assassinated last March. Last April England mourned the loss of her great legislative ruler, the Earl of Beaconsfield. Look at the fearful disaster on the 24th of last May, in which many lost their lives. It is a strange circumstance that just before this event, Mercury was in perihelion to the sun, and Venus on that day was stationary in her own house, Taurus. She is said to rule the sea, now it is acknowledged that she exercises her greatest power when in Taurus; it is a remarkable coincidence. Just a little over a week ago, we were shocked to hear of the terrible misfortune the President of the United States met with, but he is now rapidly recovering, and we hope will soon resume his official duties. Look at the general attitude of the nations, there seems to be a spirit of discontentment and fear; they seem to be on the outlook for some impending event, they know not what. The Hindoos expect their great god to return about 1883 and he will establish his kingdom on this earth, and that he will utterly destroy the works Dujal, whom they recognize as their devil, so say their ancient books. The Christian nations of our globe are all impressed with the feeling that some great event is evidently pending over our globe. As we witness the general lawlessness that abounds, and the fearful condition of the nations, we are led to conclude that the time is but short and that the end of this age is fast drawing to a close. May we be prepared for the terrible summons when it may come.

Mountains of California's Sierra Nevada range, which point to the Polar Star, is also the refuge of a bison.

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EVERY COPY BEARS AUTHORS SIGNATURE,

John M. Adams.